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HERALD OF MISSION NEWS

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The Missionary

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1896.

OUR VIEWS OF MISSION WORK.

THE HOLY SPIRIT IN MISSIONS.

Rev. J. M. Foster, Boston, Mass.

The discourse contained in John xiv., xv., and xvi. chapters, was addressed to the sorrowing disciples to comfort them, in view of His departure. They were sadly disappointed. They had expected, when they espoused His cause, to receive honor, riches and luxury. Instead, they had only experienced poverty, toil and reproach. His spotless life and heavenly wisdom and miraculous power convinced them that He was the promised Messiah and Son of God. But instead of breaking the Roman yoke, and restoring the throne of David and Kingdom of Israel, He assured them that He was to die, to be taken off as a criminal, to be executed as a felonious slave by crucifixion. This perplexed them more than ever. To relieve their anxiety, He assures them that it is better for Him and for them that He go away by suffering and dying. It is necessary for Him to lay the foundation for His mediatorial dominion. This accursed death was the necessary condition of His exaltation. In departing thus He would receive life, royal life, happy and holy life, eternal and glorious life. He assures them that it is better for them that He suffer and die, and go to the Father. This would remove the legal obstacles that lay in the way of their restoration to God's

favor and fellowship. "I go to prepare a place for you." It would secure for them the gift of the Holy Ghost. It would lay the foundation for His priestly intercession, by which He secures the gift of the Spirit. "I will pray the Father, and He shall send you another Comforter, even the Spirit of Truth." It will secure for Him universal mediatorial dominion, in the exercise of which He sends the Spirit to His people. "It is expedient for you that I go away;" *i. e.*, by suffering and dying; "for if I go not away the Comforter will not come, but if I depart I will send Him unto you."

They feared that the power of miracles which He had given them would be withdrawn when He departed. He assures them that so far from losing the power of miracles, they shall have additional power. This gift of the Holy Ghost shall be a converting and sanctifying power. "Greater works than these shall He do, because I go unto the Father." He had been with them as a Teacher, Interpreter, Monitor and Intercessor. They were taught by Him how to conduct their case with God—how to pray. He had taught them how to conduct their cause against Satan and the powers of evil—watch and pray. He had taught them how to conduct themselves toward the world—keep themselves from the evil, overcome evil with good, love their

enemies. Now that He is going to leave them, He says: "I will not leave you orphans; I will come unto you." Though away attending to your interests in the court of heaven, I will be with you here. And I will send you another Teacher, Interpreter, Monitor and Intercessor, even the Holy Spirit. He shall teach you all things, lead you into all truth and abide with you forever.

Accordingly, anticipating His investiture with universal dominion, the Saviour gave the great commission, as recorded in the closing verses of Luke's gospel. "And ye are my witnesses of these things: And behold I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Here the commission is the chief, and placed first, and then follows their qualification for it. In Acts i., 8, this commission is repeated: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here the enduement is the chief object in view, and is placed first. At Pentecost the Apostles received this enduement. Peter said: "Being by the right hand of God exalted, and having received the promise of the Spirit, He (Christ) hath shed forth this which ye now see and hear." The Apostles still live in the Church in their message; and through this they still exercise this power of the Holy Ghost. This power will abide with them forever. And wherever any of Christ's servants proclaim this message of the death and resurrection of Christ as the Saviour-King of His people, this Holy Ghost power is exercised.

I. The Holy Spirit directed the Apostles to their field of labor. The Gospels describe the work of Christ, the Son of God incarnate. The Acts describe the work of the Holy Spirit incarnate in the Church. The first seven chapters of the Acts set forth the work of the Spirit through the Apostles in Jerusalem. The 8th chapter describes the work of the Spirit in Samaria. From the 9th chapter to the close the work of the Spirit through the Apostles in all the earth is set forth.

Philip preached to the Ethiopian eunuch, who, according to tradition, organized the church in Alexandria.

Paul preached to the Greeks in Ephesus, Corinth, and Athens. He made three great missionary tours which reached possibly to Spain and Great Britain. The book closes abruptly with Paul preaching and teaching in his cell at Rome. As Peter figures in the early part of the book, because he was the apostle of the circumcision, so Paul is most conspicuous in the body of the Acts, because he was the apostle to the Gentiles. It is a broken shaft. The book closes in the midst of the story, because it is an unfinished work.

When Bishop Ripon read the account of the labors of John Williams in the South Sea Islands, he said: "This is the twentieth chapter of the book of the Acts." A young man was suspended from Yale College the last year of his course because he was a religious enthusiast. He became a missionary to the Indians in New England. He died at the home of Jonathan Edwards, and was laid to rest at Northampton, Mass. His memoirs were published. A cobbler in England read them. His soul caught the fire of Brainard, and he went to India in 1793. He supported

himself by manufacturing indigo. This enterprise prospered and he earned \$450,000. This was used for the work. He mastered the Sanskrit and was employed in the college at Calcutta at a salary of \$500 per month. He translated the Bible into the Bengalee language, making a grammar and dictionary. At the close of his life there were twenty-six native self-sustaining congregations in his field. This was William Carey. Dr. Duff followed him and established four colleges with English as the basis. India is another chapter to the Acts. Carey's letters written home from the field led to the organization of the London Missionary Society in 1795. They have written many chapters in the book of the Acts.

Three young men, during their senior year at Williams College, went to the woods each day and spent an hour in prayer for Missions. The result was the American Board of Foreign Missions was organized in 1810. One of these young men, Adoniram Judson, was appointed to go to India. His friends told him he was throwing himself away. He had a call to Park Street Church, Boston. His father urged him to take it; but he set his face to go to the foreign field. On board the ship his views on baptism underwent a change. He resigned his appointment from the American Board and went to Burmah. This step led to the formation of the Baptist Foreign Missionary Union. After ten years' labor, in 1822, he had only 18 converts. His friends wrote, "What are the prospects?" He answered: "They are as bright as the promises of God." To-day there are 30,000 converts, with Judson's Burmese Bible in their hands. On a tablet in a little church in Malden, Mass., this

inscription is read: "Adoniram Judson, born 1785, died 1850, his sepulchre the sea, his monument the Burmese Bible and converts, his record written on high." Was his life a failure? Livingstone was found dead in a hut in the heart of Africa, kneeling by his cot. His last recorded prayer was: "All I can say in my solitude is, May Heaven's rich blessing come down on every one, American, Englishman, or Turk, who will help to heal this open sore of the world." The first martyrs in Uganda, Central Africa, were three young men. Their savage chief said: "Oh! you believe Jesus will raise you from the dead. Well, we will burn you and see." A great fire was started. Two of them were mutilated, their hands and feet being cut off and thrown into the fire, then legs and arms, until their souls escaped. As they approached the third, he said: "Oh! do not cut off my arms! I will not fight or struggle! Only throw me into the fire!" When Francis Xavier stood before China and recognized the vastness of the empire, and the iron mold in which they were held, and the granite prejudices by which they were bound, he cried: "O rock! rock! when wilt thou open to my Master!" But "God smote the rock, floods gushed and ran in deserts like a stream." Morrison entered China in 1807, and translated the Old Testament, and, with the aid of Dr. Milne, the New Testament, into the Chinese language. Dr. Happer followed, and built the college. Hudson Taylor, whose cry, "A million a month in China die without God," stirs the hearts of all Christendom, has reached many souls. And the Reformed Presbyterian missionaries are now on the field to preach the Saviour-King in the Flowery Kingdom. In 1853 Commodore Perry entered Japan. He

opened his Bible on the capstan, read the 100th Psalm, and ordered the port to be opened. He entered without firing a shot. In 1871 Japan adopted the Christian calendar; in 1874 she adopted the Christian Sabbath; and in 1890 she adopted a constitutional government. To-day the native Japanese churches support their missionaries in the foreign field. Another chapter in the Acts of the Apostles.

The story of Madagascar is of thrilling interest. The missionaries landed in 1821 on an island 1,000 miles long, 350 miles wide, and having 6,000,000 people. Little was accomplished at first. In 1837 a new king arose. The missionaries were arrested, their property confiscated, and their converts driven to the mountains. In 1861 a Christian woman was made queen. She liberated the captives. The work revived. There have been more converts there during the following years than in all the Roman pagan empire in the first one hundred years of the Christian era.

The New Hebrides Islands were baptized with the blood of the first missionary. John G. Paton wrought for three years, the only white man on the island of Tanna. He was driven away by the cannibals, leaving his wife and child resting in their graves, and the Mission property consumed by fire. He led the island of Aniwa to Christ. He gathered funds to purchase the Mission ship. On the tombstone of William Geddes, the apostle of Aneityum, the converts wrote: "When he came in 1848 there were no Christians; when he departed in 1872 there were no heathen." What an interesting chapter of the Acts.

Rev. James Calvert wrote: "When I first arrived at the Fiji group my first duty

was to bury the hands, and feet, and heads, and bones of the arms and legs of eighty victims, whose bodies had been roasted and eaten in a cannibal feast. I lived to see the very cannibals who had taken part in that inhuman festival gathered about the Lord's table."

The American Missionary Association celebrated its jubilee in a three days' convention in Tremont Temple, Boston, October 20, 21, 22. It was organized in 1846. That same year the Pennsylvania Railroad Company was organized. That company now operates 9,000 miles of road, employs 97,000 men, and receives and disburses in one year \$133,000,000. During its corporate life, billions of dollars have been received and given out. The American Missionary Association its first year received \$11,000. In 1892 it received \$430,000. Its largest gift was \$1,000,000. During its course it has received and used \$12,750,000. It has labored to uplift the freedmen by schools, missions and churches among them. And out of 8,000,000 blacks, 4,000,000 have been lifted up. It has labored among the 2,500,000 poor whites of the mountains of the South. Dr. Brand said these are an open sore in this nation. They are ignorant, vicious, filthy. The question is not, What will become of them if we neglect them, but what will become of us if we do not give them the Gospel? It has labored among the 250,000 Indians in the West. The policy is to kill the Indian by the sword of the Spirit, and save the man by the Gospel of Jesus Christ. It labors among the 1,000,000 Chinamen in this country, and sends converted and educated Chinese back to the home land. It works among the Eskimos of Alaska. Since 1890 that work has been

in successful operation. And who will say that when the final equation has been struck, and the balance sheet from the book of life has been drawn off, that the American Missionary Association will not completely eclipse the record of the railroad company? The Saviour promised thirty, sixty, and an hundred-fold. On Pentecost, when the disciples' increased from 120 to 3,000, there was thirty-fold. In the South Sea Islands and in Hawaii, from 1817 to 1839, there was an increase of sixty-fold. Half a century later, in South India, more than 2,200 Telagus were baptized in one day, and over 10,000 in one year. Fifteen thousand were converted while the missionary was in his native land, getting a little needed rest. This was the harvest of one hundred-fold.

II. The Holy Spirit accompanied the Apostles' message in the conversion of their hearers.

When Peter preached on Pentecost the Holy Ghost fell on those who heard him and 3,000 were converted. When Peter and John preached at Antioch the Holy Ghost fell on their hearers. When Paul preached in Ephesus, Corinth, and Rome the Holy Ghost fell on those who heard him. The proclamation of the Apostles' message has the same effect to-day. The Moravians entered Greenland in 1732. The Eskimos were dwarfed in body and mind and spirit. They laid siege to the hut of the missionary, broke their furniture, stole their food and manuscripts, pelted them with stones, and broke their boat, which was their last hope of subsistence. For five years the heroic Matthew Stach and Frederick Bochnish and John Beck bore this persecution without seeing any fruit. The latter translated the

Bible into Eskimo. Some Greenlanders from the south came and watched his work. He read them the story of Jesus. That story broke their hearts. One of these men, Kayarnak, came nearer and said: "How was that? Tell it to me once more, for I, too, want to be saved." The ice was broken. In 1746 this man, his wife, and two children confessed Christ and were baptized. To-day all the settlements in Greenland are Christian, and it is forty-five years since the last professed pagan died. Kapiolani, the Hawaiian female chief, when first seen by the missionaries, was intemperate, superstitious, and repulsive. She sat naked upon a rock oiling her person. But the Gospel subdued her heart. She had great landed possessions. These were devoted to Christ. The people worshiped a mountain crater of Kilanea. She determined to break that yoke. With her attendants she set out on foot for the summit of the burning mountain. The awe-struck people expected to see her fall as a victim to the rage of the goddess, Pete, just as the heathen expected to see St. Boniface struck down by lightning when he lifted up his axe upon the sacred oak at St. Geisman. In both cases, no harm following, the spell of superstition was broken. The people yielded their hearts to Christ. This converted queen did this in 1825. When she died in 1841, she had put down murder and homicide, theft and Sabbath-breaking, lust and drunkenness, and largely reformed the morals and religion of the people. Hawaii to-day looms up as a Christian Republic.

Kho-Thau-Byn, the Karen evangelist, was not converted until he was fifty years old. From a lad fifteen years old he was

wicked, wilful, ungovernable. He left his parents and became a robber and murderer, and was at least accessory to thirty murders. He followed Adoniram Judson to Amherst, and became servant to a Christian lady. In her Christian home he found Christ. He was baptized in 1828. For twelve years he labored in winning souls in his native land. From each tour he would bring from 6 to 150 for baptism. He would labor all day and half the night. He would ford swollen streams, his only anxiety being that he should lose his life and not be able to preach again to the Karens. The memorial hall, dedicated to his memory in 1878, attests the deep impression he made upon the people. The work has reached marvelous proportions.

Thirty years ago, Rev. S. L. Binkley was preaching in a little chapel in Ato, Foo-chow, China. Ling-Ching-Fing was a hearer. At the close this man came forward and said: "You did not know I was in the audience, or you would not have said the blood of Jesus Christ cleanseth from all sin. I have been for many years a liar, a gambler, a sorcerer, an adulterer, and for twenty years an opium smoker, and no man who used opium so long a time was ever known to be cured. Now, if you had known me you would not have said what you did, do you see?" The missionary repeated his message with emphasis. The opium smoker was amazed. He went away, but came back the next day, and day after day, to hear more of this wonderful Saviour. At last he said, with beaming countenance: "I know it now! Jesus can save me from my sins; for He has done it!" He found Christ, and he must tell his companions. He went to Hok-Ching to tell his companions in sin of

Jesus and His salvation. A false report was raised and he was arrested. The judge found him guilty and sentenced him to 2,000 stripes upon the back. The cruel bamboo was mercilessly laid upon him, until the flesh lay in stripes. He was carried to the Mission premises almost dead. For days his life hung in the balance. He said to Dr. Baldwin: "Teacher, this poor body be in great pain, but my inside heart be in great peace." Then, lifting himself a little on his bloody cot, he said: "If I get up again from this, you will let me go back to Hok-Ching, won't you?" He did go. In 1869 he was ordained. Hundreds of converts were the fruit of his ministry.

After reaching Constantinople, Dr. Cyrus Hamlin found a poor sailor, Marcus Brown, lying against the wall and dying in the pains of cholera. He could not speak without profanity. But the missionary took him to an inn, and cared for him until he recovered. His heart was touched, and he accepted of Christ, saying: "I have hitherto done all the evil I could in life, and now I am going to try and do good." So he came to Boston.

Mr. Calhoun, a returned missionary, wrote: "Your sailor holds out a true Christian. I was in Father Taylor's prayer meeting, and when opportunity for prayer was given, a sailor burst out with, 'O God, I thank Thee for the American missionaries. When I was dying, a poor blasphemous dog in a street of Constantinople, Thou didst send Thy servants Hamlin, Heber and Goodell to save me soul and body,' and so on through a unique and earnest prayer." The next year Brown wrote: "Dear, dear Dr. Hamlin: Thank God, I still survive the dead. And now I am blowin' the Gospel trumpet on the Erie canal." The answer

was: "Dear Mr. Brown: Blow away, brother, blow. Yours in blowin' the same Gospel trumpet." After eighteen years Dr. Hamlin met a gentleman in Paris who said: "I am just from Honolulu, and I have long wished I could ask you about a sailor, Brown, who has been a sort of sailor's missionary in the islands, and has done a great deal of good among the seamen of all nations. He has told me how he was a dying, a 'blasphemous dog' in Constantinople, and how you rescued him, and so on and on. Now I want to know how much of this is a sailor's yarn, or is it all true, for he seems to be a man of great simplicity and sincerity." "Why, the sailor Brown!" I replied. "I had forgotten him. It is all true, and I bless God that I hear from him again."

III. The Holy Spirit organizes Christ's people into a holy nation. God called Israel to make them a kingdom of priests, a peculiar people. Jesus Christ calls His children out of all nations, and unites them by the Spirit into a brotherhood. The nations have their mission. Greece taught truth in art. Rome taught order in law. Germany taught liberty. America teaches

brotherhood in making English, Scotch, Irish, German, French, Italian, African, Chinese and Hindoos one composite nationality. The Church of Jesus Christ is a brotherhood of nations. The city lieth four square, each side faces one point of the compass. On each side there are three gates. Millions of Chinamen, Japanese and Hindoos will enter the gates from the east; millions of Africans and South Sea Islanders will enter the gates from the south; millions of Greenlanders, and Laplanders, Swedes and Russians will enter from the north, and millions of Americans will enter from the west. "Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of God." The Abrahamic covenant is to be fulfilled. The man would become a family, the family would become a nation; out of the nation would come a Deliverer, who would establish a kingdom, and the kingdom would become universal. We have the man, the family, the nation, the Deliverer, and the kingdom. These are the gulf stream of history. They prophesy universal triumph.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

— At the Presbyterian Council, which met at Glasgow, Scotland, in June, Rev. G. D. Mathews, D. D., General Secretary of the Alliance, presented a valuable report of a visit he had made two years previously to the Presbyterian Missions in the Turkish Empire. In this report he

included the following statement in regard to the missionary work of the Reformed Presbyterian Church among the Ansairia in Syria and Asia Minor:

LATAKIA.—This historic city, the ancient Syrian Laodicea, is the center of an extensive missionary work, commenced in 1856 by the Synod of the Reformed Presbyterian Church of North America, with

special reference to the Ansairia. The town itself has a population of some 8,000 souls, the large majority of whom are Moslems. Greek and Syrian Christians are numerous, with a few Armenians, while the Ansairia are well represented. An American medical missionary maintains a dispensary, with clinics several times during the week, and practices over an extensive district of country. His professional services are highly and deservedly prized by all classes, so that he is freely admitted into Greek and Moslem households. An ordained American missionary, aided by native assistants, superintends a large boarding school for boys. Three American lady teachers, with several native helpers, have charge of a well attended girls' boarding school; while a fully organized Christian congregation meets regularly for Sabbath services under the American missionary or a Syrian assistant. Formerly, this Mission maintained in the mountain district lying a few miles inland from Latakia and along the seashore southward as far as Aradus, some thirty day schools, with preaching services conducted very frequently in many of them. Within the last few years these outside schools have, in almost every case, been closed through the action of the Turkish authorities under the following circumstances: The government admits none but Moslems into the ranks of its army, and as the officers are wasteful of their men there is great difficulty in keeping up the numbers. On one occasion a governor most unexpectedly proclaimed the Druses of the Lebanon to be Moslems, and instantly drafted large numbers of them into his army. For much the same reason a recent unscrupulous governor of the

Latakia district, in search of a new recruiting ground, held the Ansairia to be Moslems, and declared that as such they were entitled to the honor of admission into the army! This carried with it, according to Moslem custom, a withdrawal of the newly made Moslem children from the Christian schools and of the so-called Moslem young men from being teachers of Christianity. In this way, without open violation of the letter of existing agreements or treaties, these schools were speedily deprived of both scholars and teachers. Teachers could not be found and children would not be sent. It was feared at the time of my visit that the authorities might on some pretext close the large boys' school in Latakia itself; but as its teacher is an ordained American minister and knows what his rights really are, the authorities, it is supposed, have shrunk from direct conflict with him. The girls' school would be in no way affected by any such action of the governor, for according to Moslem theology, girls have no souls, and therefore cannot be injured by making even a profession of Christianity.

SUADIA.—Northward along the coast lies Suadia, the Selucia of Acts xiii., 4. Here, after many years of faithful work, a regular congregation has been formed, and is now under the charge of an ordained American missionary as pastor; day and boarding schools for boys and girls are also carried on, and medical work is being efficiently conducted.

MERSINA.—Traveling westward along the southern shore of Asia Minor one reaches Mersina, the seaport of Tarsus, with which it is connected by a railway some sixteen miles in length. Here there is a vigorous Mission staff, whose head,

Rev. Dr. Metheny, aided by energetic ordained helpers, and having an important boarding and day school for girls, has for many years been conducting a Medical Mission. Many schools formerly connected with this Mission have been closed through tactics similar to those employed at Latakia; for these Missions of the Reformed Presbyterian Church, while open to Greeks or to Moslems, are intended mainly for the Ansairia. At the present time considerable friction exists between the missionaries and the authorities because of the interference of these latter with their school work, while the position of the missionaries is not devoid of danger.

TARSUS.—The Reformed Presbyterian Church has also recently commenced a Mission to the Ansairia in Tarsus—that “no mean city” of Paul. The growth of this Mission is being greatly hindered by the terrible unsettlement of the whole country, and Christian Mission work within the Turkish Empire is, for the present, largely at an end.

CYPRUS.—Rev. and Mrs. Henry Easson reached the island, after a pleasant visit to the missionaries in Syria, on the last Sabbath in September. A brief service was held in their room at the Royal Hotel in the afternoon, and the following Sabbath service was conducted in the chapel.

A letter from Mrs. Easson to a friend in New York furnishes the following extracts, which will be read with interest and should call forth gratitude to God:

“First of all, I wish to say that since I said to Mr. Easson that with God’s help we would once more take up our work in this land, what seemed mountains have be-

come mole hills, and the great lions have either been chained or disappeared altogether. . . . I have such a strong feeling that we are walking in the path marked out by God that not once have I regretted the decision or wished to turn back. From the time we reached Smyrna we began to meet friends and to feel at home. . . .

On reaching Suadia we found Miss Cunningham almost unwilling to let us in, thinking some one wanted medicine. She called out, ‘Who is there?’ I replied, ‘Friends,’ but she insisted on knowing who her visitors were. Finally Katrina came to the gate, and when she saw us she called back, ‘Our Father has come.’ This caused a rush, and M. Ibrabim, seeing us from the porch of his house, came running, leaving word as he ran that we had arrived. . . .

Sabbath morning Mr. Easson preached to an audience made up of our own people and the Sabbath school. In the afternoon the house was well filled with Greeks, fathers and mothers that we had taught as children in the school. His subject was the resurrection of the dry bones. He compared the Christian churches in this country to the dry bones, and warned them to forsake their wicked ways and return to the Lord while He was still waiting to forgive.

“On Monday we left for Kessab, where we spent a pleasant week with old friends, remaining over Sabbath. Mr. Easson preached an English sermon in the morning, and an Arabic discourse in the afternoon, to about one hundred and sixty people seated on mats under a big walnut tree. I must tell you of one young man who came to see us from a village down near the sea. He belongs to an Armenian

family, and was in Suadia when we lived there. He was about to connect himself with the Church, when his friends took him out of school and married him to an Armenian girl. She was quite young and he was only a boy, but now they have a family of six children. He said: 'My children are yours. They go to the Protestant schools and we all read the Bible.'"

After a graphic description of their ride to Latakia and reception there, Mrs. Easson tells of their arrival and settlement in Cyprus: "The first Sabbath morning on the island, six young men, Daoud and myself were the audience. Next Sabbath the Arabic service is to be followed by one in Turkish, led by Daoud.

"We don't know what it means, but about five hundred Armenians from Constantinople have been landed at different places on the island, and still they come. Many of them speak Arabic, and the rest Turkish. Twenty-five of them came to our church Sabbath afternoon and asked to have a Turkish service."

NEW HEBRIDES.—The Rev. R. M. Fraser sends an excellent report for the year May, 1895, to May, 1896, of the work on the island of Epi under his supervision, as follows: It is with gratitude to God that we report on the progress of His work at this station during the past year. It has been a year of special blessing.

In April, 1895, the work, though extending on the south side of the island, was practically boycotted around Burumba (the principal station) by a powerful heathen coalition under a chief whose word was feared by the heathen throughout the greater part of the island. The chief's intention was to wipe out the village of Burumba. I counseled a passive resistance only and continued prayer.

After two unsuccessful attacks on Burumba, the allies of the chief began to fall away, and in June last year peace was concluded. Shortly afterwards both the great chief and his lieutenant died! The fear of him being thus removed, many who had helped him threw their doors open to us and desired teachers. At present we have only been able to enter by itinerant preaching; but one or two have already come forward from the district to be trained as teachers, and the field is open. We are training men to take up the work permanently.

A prolonged drought also was used by God in weakening the faith of the heathen in their rainmakers. . . .

On the south side of the island and in the interior—where the Bierian language is used in conducting our work—the advance has been great and the interest in Divine things very gratifying. No less than nine new schools have been opened for the instruction of about twenty-five villages; and the Christian natives are taking up the work of evangelization very heartily.

One instance given by Mr. Fraser is most remarkable. Two men, baptized a little more than a year ago, and not over well educated, *but filled with the Spirit*, began first to hold school at their own village (an inland one). This year, however, they extended their efforts, each taking a different path into the interior. They go out nearly every day on their respective routes to talk to all they can reach, and teach any who are willing to read. On Sabbaths they gather the people who are interested to one or two centers for public worship. In this way one man has now brought eight villages under instruction, and the other man seven. The ingathering

in the year was *seventy souls added to the Church* in the Bierian district!

A good deal more has been done this year than formerly in the teaching of English. Besides the classes conducted by myself, a little English is taught in four schools. Also an English class for reading and writing, and a Scripture lesson on Sabbaths has been conducted by Mr. Roxburgh (a planter) three days a week for a long time.

The Book of Jonah in Baki and part of the Gospel by Luke in Bierian have been added to our literature. The work on Epi has now reached such a stage as to give us hope that, by God's blessing, we will not only be able to carry forward vigorously the evangelization of our own district, but also to do something towards helping missionaries laboring in fresh fields.

STATISTICS.

| | |
|-------------------------------------|-------|
| No. attending Sabbath services..... | 1,600 |
| No. attending schools..... | 1,300 |
| No. of schools and teachers..... | 35 |
| Church members..... | 210 |
| Admitted during the year..... | 76 |

—*Quarterly Jottings.*

CHINA.—The following interesting statement is made in the *Chinese Recorder*:

“In the Mission Hand-book just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestant churches in 1893 was something over 55,000. Making due allowances for losses by deaths and defections, we suppose it would be reasonable to count an average net gain of over 5,000 per annum. This would bring the present membership of the churches in 1896 to some 70,000. But the ratio of increase is

a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this. And when the amount of preparatory and foundation work which has been gone through is remembered—the books and tracts prepared, text-books and educational works, medical and scientific works, schools and colleges founded—there is certainly much cause for encouragement and call for thanksgiving.”

In regard to this statement, Dr. Griffith John, of Hankow, says, in a communication to the *Chronicle*, of the London Society: “Compare the present with the past. In 1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant Church; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls.

“The past five years have been years of exceptional trial, and yet the increase in church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages, there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a church of six members, while a church of about 70,000 members has been built up within the last thirty-five years. We commenced our first century in China with nothing; we shall commence our second, in all probability, with more than 100,000 communicants,

representing a Christian community of not less than 300,000 souls. Is not that something worth thanking God for?

“The modern Mission has not been a failure in China. Looking at it in the light of *numerical* increase, it has not been a failure. But that is not the only way of looking at it. There are results which cannot be represented in figures, and they are the results which cheer my heart most as I think of the future of the work.”

AFRICA.—Bishop Tucker, in letters from Mengo written during October and November, contrasts the present state of Uganda with its condition when he first visited it in 1890. Then Uganda was a desolation. Now order reigns. A great amount of building has been done within the past three years, and the improvement even in the houses of the lower classes is very marked. The roads have been greatly improved; the swamps have been mostly bridged, and some have even been drained. There has also been a great increase in cultivation, so that Mengo is now one great garden. But the evidence as to the progress in spiritual things is yet more pronounced. In 1890 there was one large church in Mengo, on the hill of Namirembe, in which all the missionaries, native deacons, and teachers then worshiped together. It was blown down by a storm—a seeming calamity which has proved a blessing. For that was the means used by God to bring about the dispersion of the preachers around the capital, with the result that not less than twenty-three district churches have been erected, in which hundreds gather for worship every Lord’s Day. Namirembe itself is now crowned by a beautiful new church of greater size, accommodating some 4,000 worshippers.

Of these district churches about the capital, one is attended by the queen-mother; another, by the queen-sister of the late king, who “takes a great interest in the work of teaching, and is herself a most intelligent Christian”; while a third has been opened in the king’s own enclosure. On his way from the Nile to Mengo the bishop was cheered by having church after church pointed out to him on the hills to the right hand and to the left of the road. There are more than 200 of them throughout the country. One of the difficult problems of the Mission is how to provide native pastors for these rapidly forming congregations. The bishop proposed to admit three natives to priests’ orders, and other five or six to deacons’ orders. The Church Council has also given him the names of fifteen godly men, to be set apart as lay-readers and duly licensed, and he has proposed that, as a safeguard, the teachers, of whom there are now more than 200, sent out and maintained by the native church, should be provided with a formal letter of authorization with respect to their special work. He feels greatly encouraged by the assurance given him on every hand that the young men who are coming forward as teachers in their spiritual life are far in advance of the standard which for some years has prevailed. At three confirmation services, held during one week in October, 341 (223 men and 118 women) were admitted to the fellowship of the Church. But the bishop found the most striking evidence of advance in the monthly missionary meeting. A large audience gathered to hear accounts of the work going on in other parts of the country. Reports were given by native teachers from Chagwe and Busoga, and by Mr.

Sugden from Singo. A statement of accounts was submitted, and the collection taken in shells and produce. Thereafter, nine new native missionaries were set apart with solemn prayer. "There was a reality, a solemnity, a power about this missionary meeting which to my mind was a more striking evidence of the advance in spiritual things than even the existence of so many new churches and their crowded congregations."—*Missionary Record*.

PERSIA.—Twenty-five years ago the whole Mission was centered in the single station of Oroomiah, with a little band of five missionaries, one of whom was a physician. At present there are six principal stations, four of which are large and important cities. There are 16 ordained missionaries, 5 missionary physicians, and 1 lay worker. The entire missionary staff at the present time, including ladies, is 63. The native preachers, from 53 have increased to 121; the congregations from 64 to 119; the organized churches from 3 to 38; while solid foundations for orderly ecclesiastical development have been laid in presbyteries and synods. From 746 church members the roll has increased to 2,823, while the total additions to the Church during the quarter of a century number in all more than 3,000.

Educational work has expanded from two boarding schools to nine thoroughly equipped institutions, with an average of 450 pupils in their various departments, including academic, theological and medical lines of instruction. The total of pupils in all schools has increased from 865 to 3,505.

The valuable medical arm of the Mission has assumed a position of great influence and usefulness, with three established hos-

pitals located at Oroomiah, Tabriz, and Teheran, and five large dispensaries, one of which will soon be another hospital, at Hamadan.

The social influence of this expanded work cannot be photographed in words; but traces of it may be seen in the new appreciation of education, the breaking down of prejudice, the disintegration of superstition, the quickening of the spirit of reform among the people, the elevation of home life (especially among Christian converts), and the transformation of some of the more objectionable social customs. Christian forces are rallying, and the spiritual leaven is working.—*Ex.*

AT HOME.

CHICAGO, ILL.—A postal card, received October 23 from Rev. J. Milligan Wylie, informs us that the opening service of the new Reformed Presbyterian Mission to that city was held last Sabbath (October 18) at 6530 Cottage Grove Avenue. Notices had been inserted in several papers, and some of whom he had not heard came to the meeting. There were 26 present, mostly adults, the men in the majority. The singing was excellent and the service very spiritual. Sabbath school work will be commenced next Lord's Day. "On Saturday," Mr. Wylie writes, "I found a family of eight adults who had been in Chicago ten years. They were very glad to hear of an organization, and signified their intention to unite with us. Several pastors and members in different parts of the Church have sent us names and addresses of Covenanters. I wish through your Journal to thank them and to ask that others do likewise. For I can-

STATISTICAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF PITTSBURG PRESBYTERY.

FOR THE YEAR ENDING APRIL 1st, 1896.

| SOCIETIES. | PRESIDENTS. | CORRESPONDING SEC. | Number of Members. | Foreign. | Indian. | Southern. | Domestic. | Chinese. | Jewish. | Miscellaneous. | Totals. |
|------------------------|-------------------------------|--------------------------|--------------------|----------|----------|-----------|-----------|----------|---------|----------------|----------|
| <i>(Ladies')</i> | | | | | | | | | | | |
| Allegheny..... | Mrs. W. J. Coleman..... | Miss Agnes B. Orr..... | 47 | \$135.25 | \$188.99 | \$18.24 | \$271.58 | \$..... | \$12.00 | \$54.25 | \$675.31 |
| Beaver Falls..... | " J. W. Glasgow..... | Mrs. Maxwell..... | 18 | 10.00 | 20.00 | 5.00 | 7.00 | ..... | ..... | 25.00 | 42.00 |
| Central Allegheny..... | " H. Hamor..... | Miss Elizabeth Love..... | 50 | 50.00 | 50.00 | ..... | 25.00 | ..... | ..... | ..... | 150.00 |
| East End..... | " D. C. Martin..... | Miss Anna Coleman..... | 11 | ..... | 20.00 | ..... | ..... | ..... | 9.15 | ..... | 20.00 |
| Geneva..... | " H. G. Foster..... | ..... | 20 | 17.50 | 87.25 | ..... | ..... | ..... | ..... | ..... | 113.90 |
| Little Beaver..... | Miss Acheson..... | A. C. Pollock..... | 15 | ..... | 10.00 | ..... | ..... | ..... | ..... | ..... | 10.00 |
| Mahoning..... | Mrs. M. W. Crozier..... | ..... | 10 | 13.00 | ..... | ..... | ..... | ..... | ..... | ..... | 13.00 |
| Miller's Run..... | J. R. Slater..... | Miss E. H. Thompson..... | 32 | 63.00 | 80.00 | 30.00 | ..... | ..... | ..... | 41.50 | 174.50 |
| New Alexandria..... | McClelland..... | Mrs. Beatie..... | 36 | 50.00 | 24.00 | 7.00 | ..... | ..... | ..... | 30.00 | 111.00 |
| North Castle..... | " Albert Speer..... | " S. B. McClelland..... | 28 | 20.00 | 28.00 | 15.00 | 8.00 | ..... | 10.00 | 1.00 | 73.00 |
| North Union..... | " J. A. Forsythe..... | Miss Kittie Dickey..... | 17 | ..... | 12.00 | 8.00 | 8.00 | ..... | ..... | ..... | 29.00 |
| Parnassus..... | " D. S. Gaily..... | Mrs. J. R. Copeland..... | 18 | 15.00 | 46.04 | 10.00 | 5.00 | 10.00 | ..... | ..... | 86.04 |
| Pittsburg..... | " Eva McKee..... | Miss H. Martin..... | 50 | 75.00 | 200.00 | ..... | 59.00 | ..... | ..... | ..... | 384.00 |
| Rehoboth..... | Miss L. H. Wilkin..... | Tennie White..... | 25 | ..... | 15.00 | ..... | ..... | ..... | ..... | ..... | 15.00 |
| Slippery Rock..... | Mrs. X. E. Labiner..... | Myrtle McCaslin..... | 27 | ..... | 25.00 | 46.26 | ..... | ..... | ..... | ..... | 71.26 |
| Union..... | Mrs. A. Kilpatrick..... | Mrs. P. C. Barr..... | 18 | 60.00 | 10.00 | ..... | 10.00 | 15.00 | 5.00 | 32.00 | 132.00 |
| Youngstown..... | Rachel Elliott..... | Eda Forsythe..... | 8 | 2.40 | 5.00 | ..... | 5.00 | ..... | ..... | ..... | 12.40 |
| Wilkinsburg..... | Mrs. K. C. Wylie..... | Mrs. J. S. Sloane..... | 38 | 7.00 | 100.00 | 7.00 | ..... | ..... | ..... | 10.50 | 124.50 |
| <i>(Young Ladies')</i> | | | | | | | | | | | |
| A. M. Milligan..... | Margaret McAteer..... | Mrs. R. M. J. Dodds..... | 20 | 10.00 | 5.00 | ..... | 1.00 | ..... | ..... | 87.00 | 102.00 |
| Central Allegheny..... | Miss Annie M. Aiken..... | Miss Edna Shiring..... | 77 | ..... | ..... | ..... | 100.00 | ..... | ..... | ..... | 100.00 |
| Beaver Falls..... | Anna M. George..... | Refia Slater..... | 27 | 12.50 | 25.00 | ..... | 8.00 | ..... | ..... | ..... | 45.50 |
| Little Beaver..... | Margie Boggs..... | Nannie Caskey..... | 8 | 4.00 | 3.00 | 2.00 | ..... | ..... | ..... | 17.30 | 26.30 |
| Wilkinsburg..... | Miss M. B. Henning..... | Mrs. Jas. Boal..... | 22 | 51.02 | ..... | ..... | ..... | 31.39 | ..... | ..... | 82.41 |
| <i>(Bands)</i> | | | | | | | | | | | |
| Allegheny..... | Curtis King..... | John Coleman..... | 16 | 10.00 | 20.50 | ..... | ..... | ..... | ..... | ..... | 30.50 |
| J. W. Sproull..... | Florence Kenwill..... | Myrtle Evans..... | 40 | 10.00 | ..... | ..... | 50.00 | ..... | ..... | ..... | 60.00 |
| J. R. McKee..... | Mattie Martin..... | Estelle McKee..... | 28 | 60.00 | 10.00 | ..... | ..... | ..... | ..... | ..... | 70.00 |
| New Alexandria..... | Margaret Patterson..... | Ellen Johnston..... | 23 | ..... | ..... | 1895..... | ..... | ..... | ..... | ..... | ..... |
| Parnassus..... | Stella McConnell..... | Ethel Boyd..... | 24 | 2.25 | ..... | 1.90 | ..... | 3.00 | 1.55 | ..... | 9.00 |
| Spring Garden..... | Miss Anna Karn..... | Miss Ernestine Orth..... | 49 | ..... | ..... | ..... | 112.00 | ..... | ..... | ..... | 112.00 |
| Union..... | Blanche Barr..... | Jennie Neely..... | 38 | 10.00 | 5.00 | 5.00 | 5.00 | ..... | 5.00 | ..... | 30.00 |
| New Castle..... | Leader—Mrs. J. S. Martin..... | ..... | 12 | ..... | ..... | 1.30 | ..... | ..... | ..... | ..... | 1.30 |
| Wilkinsburg..... | Mamie Johnston..... | Anna Wylie..... | 40 | ..... | ..... | ..... | ..... | ..... | ..... | 9.58 | 9.58 |
| TOTALS..... | | | 892 | 688.22 | 985.38 | 149.70 | 672.58 | 50.39 | 42.70 | 308.13 | 2,906.10 |

not find time to reply to their kind letters." All friends of evangelistic work will thank God for this item of news and do everything in their power to encourage our brother in the new enterprise to which he has devoted his talents and influence.

WILKINSBURG, PA.—A tribute of respect from the Women's Missionary Society of the Wilkinsburg Congregation:

It has pleased God in His providence to remove from us the oldest member of our society, Mrs. Matthew Steele, who was called to the heavenly home, Sabbath evening, August 16, 1896.

She loved God's house, and was at the prayer meeting service the Sabbath before she heard the call to "come up higher."

Owing to feeble health she was unable to attend the meetings of our society, but she often said "she was with us in spirit." And by her offerings she showed that her heart was in the work. We cherish her memory and bow in humble submission to God's will, knowing that "He doeth all things well." Precious in the sight of the Lord is the death of His saints.

We extend our sincere sympathy to the bereaved husband, who will greatly miss his lifelong companion, and the son, to whom she was a loving and true mother, and commend them to "the God of all grace," who has said, "I will never leave thee nor forsake thee."

COMMITTEE.

MONOGRAPHS.

AN OPEN LETTER.

KESSAB, August 14, 1896.

MISS FLORENCE HUMPHREYS,

Sterling, Kansas.

Dear Sister in Christ: Your letter of April 1, 1896, was duly received. By your letter, I am glad to see that you are an Endeavorer. As a member of the Mission Committee of your society, you have both done something to help your society and much to cheer us in our work.

It is a most interesting service that you tell about, and I think you might help other societies by telling them how you did in that meeting. But this is giving you more work to do, and yet that is the meaning of C. E. (Christlike Evolution), developing working capacity.

Sterling impressed me as being a very inviting place, when I was there in '91 filling appointments. To me it is manifold more interesting now, because of it being

the home of so many dear to me. I am glad that the Lord has permitted my dear old mother and my sisters to meet in that "Forest City" of Kansas, where there are so many privileges dear to the hearts of God's people.

You are the scribe of your society, as I take it, and hence "you" means the C. E.'s of Sterling hereafter in this letter.

By recalling our mercies, we are led to a better appreciation of God's love. Among our many mercies we recall with pleasure, almost daily, the visit of Mr. and Mrs. Sommerville to us in May this year. And, by the way, it was he who brought your welcome letter to us from Latakia. I hope they will be able to visit Sterling some time and tell you all about their trip. Ask them about tenting on the mountains in a rain storm. Ask them about the Latakia, Kessab and Suadia Railway (Rocky way). Also find out about Suadia earthquakes,

and what we do at such times. But I cannot even suggest questions. The thing to do is to get Mr. Sommerville to visit your society and to deliver before you such a lecture as I am sure he is now capable of giving on our work in Turkey. By all means have Mr. Sommerville bring with him the Fellahie woman that he took with him from here—she will be a most interesting accessory to his lecture. Remember this. I hope many calls will come from all over the Church for a lecture, which can be most useful in stirring up the Church to continued interest in our work.

The gracious Lord has kept us in safety in the midst of threatening danger and in times of uncertain events. At the time that you wrote your letter I was taking the long journey to attend the Spring Mission Meeting in Latakia. Although some thirteen hundred Turkish troops came to Suadia while I was in Latakia, and although there was a strong probability of a battle—rather a massacre—quite near, yet our work was not interrupted, nor any harm done to us in any way. On my return I asked my wife how she felt when those Kurds, who had just come from the “slaughter of innocents” in the interior, went filing past the house, carrying the instruments of war and with clothes stained with human gore. She said, “The Lord sent a most precious peace to me, and I felt that those poor fellows needed the Gospel of Jesus as well as others.”

And this is all that is needed to bring new life and love to this sin-cursed, judgment-stricken empire. You can help us in this work by your sincere prayers and by making yourself well acquainted with the needy fields of the world.

Our Boys' Boarding School closed on

July 16th. There is a good day school going on now, but will be closed during September. In the first of October we will again open schools, boarding and day, as usual.

You would have been much interested to have all been present at the two native weddings in which I officiated yesterday. I will not describe them, but only give you one or two incidents. I had agreed to be ready to go at 10:30 A. M. The wedding was to be at 11 o'clock. Imagine our surprise, when eating breakfast at 6:30, to see “the governor of the feast”—see Jno. ii., 8 and 9—brother to the bridegroom, entering, with many “salaams”—marks of respect—and saying, “I am now ready to guide you to the house of my father, where my brother is to wed to-day.” But I declined the honor of such lengthened entertainment, and sat me down with my teacher to study Arabic until the proper time.

After marrying the above young man, I went over the mountain one hour to the second wedding. When I got to the place, the young man who was to be married had slipped away, to hide, so as to annoy (?) the young men who were guests at the feast. As he must be found and married before there could be any feast, they searched diligently and found him in time to let me marry him before I left them. But I think that he would have been very much disappointed had they not found him ere I left.

None of the bride's people came to the wedding. They are supposed to stay at home and mourn the loss (?) of the girl, but I rather think they are glad that one girl, or one more, as the case may be, is married, and the dowery money safe in hand.

J. BOGGS DODDS.

OUR LICENTIATES IN SYRIA.

We are indebted to Rev. James S. Stewart, of Latakia, for the following facts in the life-story of our licentiates:

I. Salem Haddad was born in Sidon, January 3, 1852. His father was originally a Greek Catholic, but became one of the first preachers in the Beirut Presbyterian Mission, and was a companion and friend of the martyr, Asad Shidiak. His mother was a member of the Greek Orthodox Church, but before Salem's birth both had become Protestants. Salem obtained his education in Beirut, partly in the Mission schools. He has had no regular theological training, but took a few lessons from Dr. Beattie, and read privately. He was licensed to preach in Latakia, May 12, 1890. He has taught in Beirut, Alexandria, Suadia, and for 21 years in Latakia. He was married in 1885, and has five children. His wife is a member of the Greek Orthodox Church.

II. Salem Saleh was born in Latakia, December 25, 1844. He was originally a member of the Greek Orthodox body, and endured considerable persecution upon becoming a Protestant, being one of the first converts here. He was one of Mr. Lyde's pupils, and afterward entered the Mission school under Drs. Dodds and Beattie. He had no regular training in theology. His work has been to visit the out stations and schools, alone or in company with the missionaries. He has three children. His brother Elias translated and versified the Psalms in Arabic. Salem was licensed and also or-

ained to the Eldership at Eldaney, May 13, 1890.

III. Yakoob Juraidiny was born March 17, 1837, in Showifat, Lebanon, Syria, where he labored for many years at his trade as a soapmaker. Converted to Christianity in October, 1870, he attended the American Mission Schools at Showifat and Obey, and was subsequently employed in teaching at Antioch and Suadia. He enjoyed the advantage of special instruction



SALEM SALEH. YAKOOB JURAININY. SALEM HADDAD.

in theology by Rev. Dr. Joseph Beattie in Latakia, and was licensed to preach the Gospel March 1, 1882. Since that time he has been engaged in evangelistic work in connection with the Missions at Suadia and Latakia. Personally, and in his family life, M. Juraidiny is an example to many, and in the opinion of those capable of forming a correct estimate of his ability, he is an instructive and edifying preacher of the Word.

IV. Ibrahim Jukkie was born in Mardin, 1833, and belonged originally to the Syrian Church. He was educated in the American Mission School, Mardin, but has had no regular theological training. M. Ibrahim was married at Dair Becker in 1854, but has no children. His wife is a Protestant. He was employed by Dr. Dodds in Aleppo, but for many years has taught and preached in Suadia, having been licensed at Latakia May 2, 1892.

FACTS ABOUT INDIA.

Wilbert W. White, who expects to spend two years in Calcutta, India, as the representative of the International Committee of the Young Men's Christian Association, to teach the Bible among the ten thousand English-speaking native college students in that city, and who will, at frequent intervals, send letters to this Magazine respecting the condition and progress of the work, furnishes the following facts about India:

Area: Equal to the United States east of the Rocky Mountains. India is the shape of an isoseles triangle, with sides 1,500 miles long.

Population: 300,000,000. If these people should join hands, they would reach three times around the globe. The number equals 87 Ohios or 200 Chicagos. India contains one-fifth of the human race. Count the letters of the Bible seventy times, and you have the population of India. The letters of Isaiah once represent the Christians in India.

Condition of the people: 2,000 die daily. 40,000,000 lie down hungry on a mud floor every night. The average wage of a workman is lower than in any civilized country, although India is naturally very rich. In

India there is one physician for every 3,000,000 inhabitants. All hospitals and dispensaries do not touch 5 per cent. of the people. There are 20,000,000 widows in India, 80,000 of whom are under ten years of age. Forty millions of women are confined to Zenana, accessible only to women. The condition of woman is such that lately an intelligent Hindu woman cried: "O God, let no more women be born in India."

The few are educated. The Hindu mind is speculative, and of a high order. One man in 42 can read and write; one woman in 858. The people in India are the most religious in the world, but are under the common curse of all false systems that man must earn salvation, and not receive it as the free gift of God.

How the need is met: There is in India one minister for every 300,000 persons; in America there is one for every 600. There is in India one physician for every 3,000,000; in America there is one for every 500. One in five is a professing Christian in America; in India, one in 1,800. At India's rate of supply, the 311,000 North American Indians would have two Christian workers, and the eight millions of colored people of this country 42. More money is spent annually to evangelize Chicago than all India, which is 200 times as great.

What has been done: Much. Ex-Secretary of State J. W. Foster, in a recent address, said: "If not a single conversion to Christianity could be recorded in the past century in India, the reforms and blessings resulting from its introduction would be an abundant reward for all the labors of the missionaries and the money contributed by the churches for their support. But it is stated by those well informed that the

present number of Protestants in India is fully equal to the total number of Christians in the Roman Empire at the end of the first century of the Christian era."

The present crisis: After 100 years of missionary effort India is ready for a rapid onward movement. If India does not soon become Christian, she will sink from heathenism into the deeper hell of infidelity. One writer says: "Young India has already cut loose from its old moorings, and unless soon brought to know Christ must inevitably drift out upon a dreary sea of godlessness without rudder, chart or pilot."

Another says: "I doubt if even Japan is moving more rapidly from its old moorings than is India."

Dr. Gracy says: "There can be no doubt that there are setting in among the people of India tidal forces of mind, and manners, and morals which will carry India's future with their flow."

Bishop Thoburn, 36 years in India, writes: "I shall be surprised and disappointed indeed, if the ingathering of the last eight years of this century does not exceed that of the previous ninety-two. I have been thirty-six years in India, and the present emergency is above and beyond that I have ever known before. If such an opportunity has ever been presented to the Church of Jesus Christ since the day of Pentecost, I have strangely failed to hear of it."

Max Muller says: "From what I know of the Hindus, they seem to me riper for Christianity than any nation that ever accepted it."

A final word: The students of India are the most accessible and influential class. They all understand English. To those speaking many different languages one may speak in English of Jesus and be understood.

As an illustration of the result of contact with the student class, note well the following: J. R. Mott held four college conferences last winter in India. Over 1,000 students from over 100 colleges attended; 87 confessed Christ. Over 400 covenanted to keep the Morning Watch, *i. e.*, to spend at least one-half hour each morning in prayer and Bible study; 127 volunteered to give their lives to Christian work among their fellow-countrymen. Thus was organized in India the first volunteer movement for Home Missions.

Wishart's new programme of Missions is: "*Make the colleges strongholds and distributing centers of Christianity.*" The time is at hand. The harvest is ripe. Pray ye that the Lord of the Harvest thrust forth from the colleges of India thousands of her sons to preach the everlasting Gospel of the Son of God.

AMERICA'S DUTY TO AMERICANS IN TURKEY.

The following open letter to Hon. John Sherman, United States Senator from Ohio, by Rev. Cyrus Hamlin, D.D., founder of Robert College, Constantinople, was originally published in the *North American Review*:

To the Hon. John Sherman—Dear Sir: Your illustrious name and illustrious service to the country give great weight to every utterance of your deliberate opinions. With regard to the imperiled missionaries in Turkey you have said: "If our citizens go to a far distant country, semi-civilized and bitterly opposed to their movements, we cannot follow them there and protect them. Any act of war by us would be accompanied not only by the murder of the missionaries, but of their converts or sympathizers."

Being myself one of the missionaries implicated, and having members of my family—children and grandchildren—still residing in the empire, having been connected with the Turkish work since 1837, and having resided thirty-five years in the empire, and being now past the meridian of my eighty-sixth year, will you consider it presumption in me to correct, from my own experience and knowledge, some of the errors into which, from want of intimate knowledge, you have inadvertently fallen?

And, first of all, I did not go into “a country semi civilized and bitterly opposed to our movements,” but into a country well known and thoroughly explored, and having many aspects extremely favorable and inviting to missionary effort. Messrs. Fisk and Parsons, in 1820, explored the country of the Seven Churches. Messrs. Fisk and King ascended the Nile in 1823. And before 1827 the missionaries Parsons, Fisk, King, Bird, Goodell and Smith had explored Palestine and Syria, and carefully reported the condition of those countries as calling loudly for Christian Missions. In 1827 Mr. Gridley traveled from Smyrna to Cappadocia, in Asia Minor, and reported the condition of the country. In 1830 Messrs. Smith and Dwight made a long and careful tour of research, extending from Constantinople through Asia Minor and parts of Mesopotamia, Russia and Persia. Their report, published in two volumes,* declares the empire open to Christian Missions; not the Moslems, but the old and decayed Christian churches—Armenians, Greeks, Nestorians, and others.

Missions had long been established by Roman Catholics, and opposition might be

apprehended from them, of course. The land journey of 2,400 miles had been made in safety, as had all the journeys above referred to. No opposition was made by the Turkish Government, and none was apprehended in the establishment of Missions; and for more than half a century none was experienced.

In the meantime, reforms were going forward. The great Sultan Mahmoud had broken with the past, had destroyed the Janizaries, and had openly declared that the welfare of his empire depended upon cultivating right relations with Christian powers and with the Christian subjects of his empire. He was especially friendly to Americans. When his old-fashioned Turkish fleet was destroyed at Navarino, he employed American naval architects—Eckford and Rhodes—to build a far better one. He treated them with distinguished consideration and personal regard.

When the young Sultan, Abdul Medjid, wished to promote the cultivation of cotton in his empire, having doubtless an eye to the more profitable use of the many useless slaves, he applied to the United States Government for aid. The result was that Dr. Davis, of South Carolina, was sent with a few slaves, and a model cotton plantation was established at San Stefano. The enterprise failed through no fault of Dr. Davis, who was decorated and handsomely rewarded. A much wiser and more successful scheme was the development of the mining resources of the empire. Again Abdul Medjid applied to our government, and Professor J. Lawrence Smith, a gentleman of great scientific attainments and of special skill in chemistry, an author and inventor, accepted an appointment. He made many valuable discoveries, one

*New York, Jonathan Leavitt, 182 Broadway, 1833.

of which, an emery mine, is of value to the government to this day. When he presented Morse's telegraph to the Sultan I was invited to assist him. The Sultan said to me, "I hope you find your residence at my capital a pleasant one," and he added many other kind things. After two trials of the telegraph in his palace he sent to Prof. Morse his first foreign decoration, with a framed diploma in excellent Arabic, addressed to him as "The most learned of the disciples of Jesus." Americans were specially honored.

In 1830 a treaty was formed between the United States and the Sublime Porte, in which was the "most favored nation" article; and as Roman Catholic missionaries had been there for more than a century under the protection of the government and especially patronized by France, our missionaries entered unchallenged and asking for no favor not already accorded to others.

When the great Mahmoud died in 1839, his son Abdul Medjid ascended the throne and immediately issued the historic paper called the Hatti Sherif of Gul-hané, as a new constitution for the administration of his power. Under that missionaries had all the rights and privileges they could ask or wish. They came and went freely; schools were established; the Bible was translated and printed in all the languages of the empire and freely sold.

In 1846 the Sultan authorized the formation of Protestant Armenian churches, although there was an earnest opposition from Roman Catholic and Russian sources. In 1847 he reinforced the permit by a Vizerial order, and in 1850 by an imperial firman. The work of the American missionaries thus received the highest sanc-

tion of the supreme authority of the empire. You were under a grave misapprehension of facts when you intimated that we went into "a country semi-civilized and bitterly opposed to our movements." Of course, Roman Catholics and Russians were not friendly to us; but they were not "the country!"

The history of our educational "movements" proves further your great misapprehension of our position as missionaries. In 1840 I opened the seminary or normal school at Bebek, on the Bosphorus. It continued there prosperously for more than twenty years. When, afterwards, I wanted to establish Robert College, and the combined and powerful opposition of the Russian and French diplomats prevented my building, I opened the college in the buildings of the Bebek Seminary—that institution having been transferred to Marsovan. The government absolutely refused to disturb me there.* The seven years' restriction upon building was caused wholly by French and Russian interference. The visit of Admiral Farragut changed the tone of things, and leave was magnificently given. Since then seven other colleges have been established, under the authority chiefly of Abdul Aziz, the predecessor of the present Sultan Hamid.

More than forty seminaries or normal schools and young women's boarding schools have also had the full approbation of government. Many unmarried ladies have been teachers in these schools, and have safely gone back and forth into the distant interior, under the protection of the Turkish Government. I plead, therefore, not guilty to the charge of entering a semi-civilized country bitterly opposed to

* See "My Life and Times," 433-437.

us and leaving members of my family there where our government is under no obligation to secure the rights of American citizens. On the contrary, it was an exceptionally safe and inviting field of labor. More than 400 missionaries, men and women, have given their lives to that work during the past seventy-five years, and many are buried in Turkish soil.

Another point in your utterance is worthy of remark: "Any act of war would be accompanied not only by the murder of the missionaries, but of their converts and sympathizers."

By "an act of war" you evidently mean the shedding of blood. But when, in all this century, has this been necessary, or been resorted to, in defending the rights of foreigners in Turkey? All the nations of Europe protect their citizens in that empire without any such "act of war!" They have often made a show of war, by ordering up a war ship, or ships of some kind; and this has always been sufficient. Many years ago England had a case against Athens which was not attended to; and she sent some of her war ships to close the Piræus; and the affair was immediately settled. England sent two of her war ships into the Gulf of Smyrna to settle a local dispute between English and Turkish interests. The Turks immediately took the English view of the case, and there was no further trouble. Turkey has many exposed points, such as Smyrna, Mersina, Alexandria, Crete above all; and she would do almost anything rather than have any one of these seaports occupied by foreign war vessels with a demand. She keeps her own navy up at anchor in the farthest practicable interior of the Golden Horn, where alone her ships can rest and rust in safety.

Had our country defended the treaty rights of her citizens, as all of the nations of Europe have defended theirs, the massacres that blot with innocent blood the last pages of the century would never have been perpetrated, as I shall briefly show.

The present Sultan, Hamid, came to the throne with an inveterate dislike to all Armenians who would not apostatize and thus follow his mother's example. He began his career by displacing them from office. Many hundreds of them were in various offices of government. He next began to oppress their schools with new and vexatious requirements and to spoil their school books by an absurd censorship. Many schools were closed, many school books destroyed for containing forbidden words, such as "courage," "patience," "patriotism," "progress." In this work he encountered our schools, school books, and teachers, and began cautiously his war upon them. He has destroyed our school books printed and issued by the authority of his government and owned by Americans, an invasion of rights perpetrated upon Americans alone. Our government was often appealed to for redress, which was generally promised in the sweetest and most gracious words, of which our diplomats have been very proud. But no penalty was ever exacted, no promise was ever fulfilled, excepting the case of Mr. Bartlett's house, in which the moving force was the threat of an ironclad. Now every outrage thus treated during the last few years has been a distinct permission to go on to greater outrages upon property and personal rights. The Sultan has seen that it is a safe thing to perpetrate every indignity upon Americans and their property, until now the destruction of

American property has amounted to nearly \$200,000. Not one dollar would have been destroyed had our government from the beginning protected our rights as all the governments of Europe protect their citizens.

It must be remembered that the destruction and the looting of the buildings at Harpoot, Marash, and other places were done in the presence of government officials and troops, and the plea "done by a mob" cannot be accepted.

It must also be remembered that every building destroyed had been built in strict accordance with all the laws of building; their plans, measurements, and proposed usages had all been laid before the proper authorities and received their sanctions. The government in destroying such buildings and looting them of all their contents of furniture, food, and clothing has gone back upon itself in its eagerness to show "its contempt for America and Americans." In all this the Sultan is backed up by Russia. No indemnity has been exacted, or if any demand has been made it is understood that some high Russian diplomat whispers that now is not the proper time to enforce it, and it is dropped. Thus the "Great Republic" is justly the derision of other nations and cowers before a poor Sultan who cannot pay a piastre of his public debt, nor make the smallest loan in the money market of Europe.

No Turk has yet been punished for robbery, pillage, murder, rape, rapine, torture unto death of women and children, and the horrid work still goes on. Why should it not? The nations, our own nation especially, have for two years been giving the Sultan *carte-blanche* to do as he pleases; and his pleasure is the extermination of all Armenians who will not Islamize, the ex-

pulsion of the American missionaries, the destruction of their property, and the showing of himself as superior to all treaties and to all the claims of truth, justice, and humanity towards all men of the Christian faith.

Having now vindicated myself, as I believe, and also my associates in Turkey, from the suspicion of having done anything to sacrifice our right to the protection of our government, I would most earnestly appeal to you to use your great influence to right the wrong which our government has done us, to rescue us from impending destruction. We claim only the treaty rights of American citizens. The missionaries in the field have shown their readiness, if need be, to suffer unto death rather than forsake, in the scenes of blood and torture, the people to whom they have given their lives. Lead, we pray you, the Great Republic, to stretch out her arm for their protection. Secure from the Sultan the rights accorded to other nations, and the blessing of those who are ready to perish will descend upon you.

I remain, with profound respect and admiration, the humblest of your fellow-citizens.

Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this.—*Isaiah*.

MEDICAL MISSIONS.

It is only of late years that the attention of the Church has been directed to the great value of Medical Missions as a means of reaching the unevangelized world: Doctor John Scudder is said to have been the pioneer worker in this line from America, laboring in India from 1819 to 1855. Up to the year 1850 there were, all told, only forty medical missionaries in the world; and it was not until about twenty years ago that the value of this agency as auxiliary to evangelistic work, and as a pioneer agency, began to impress the Church at large. The need of this work is so pressing, the progress so rapid, the fruits so satisfactory, that the wonder now is that the Church has been so slow in recognizing and using more fully this method of reaching men. It may be more profitable to summarize the reasons why Medical Missions should command the confidence and hearty support of the Church.

1. They are in harmony with Christ's method of work during His earthly ministry. Our Scripture lesson is the record of His work in Capernaum, where He combined teaching in the synagogue with healing the sick. The multitudes were attracted to Him by the miracles of healing; their hearts were opened to His words of truth by His evident compassion for their sufferings; His power over their bodily infirmities influenced them to faith in Him as able to heal also the "sickness of the soul."

What was true of His work in Capernaum was true of His general ministry. "He went about doing," as well as teaching the truth. Jesus went about all the cities and villages, teaching in their synagogues

and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people, Matt. ix., 35; Matt. xv., 30; xix., 1-2; xxi., 14, etc. His works of healing were not only proofs of His Messiahship, but they were the revelation of the spirit of His Gospel, speaking to the heart of the wonderful love of God, and of His pity and willingness to help the suffering of earth, even though they were unworthy sinners. In all this He was our example, and as we would succeed in our ministry to men we must go in His spirit.

2. His commands to the Apostles are in harmony with His example. When the twelve disciples were first sent forth it was with the commission to heal the sick, Matt. x., 1. The Seventy had a similar work given them, Luke x., 1; and the Apostles were instructed to heal as well as preach, Mark xvi., 20; Acts iii., 7; v., 15, etc. Ministry to the suffering body is quite in keeping with the spirit of the Gospel, which inculcates sympathy, kindness, self sacrifice for others; and while it is true that the miraculous power is no longer bestowed to heal the sick by a touch, or at a word, it is equally true that our missionaries no longer have the miraculous gift of tongues. They must learn the languages of the nations by hard work, through the ordinary methods, and so they must with labor and patience minister to the physical needs of men. There is no reason why they should give up healing because they cannot heal miraculously, any more than that they should give up preaching because they have not the gift of tongues.

3. Healing the body is often the door to the soul. We are constituted of body and soul in the one man, and neither part can be ignored in wise work for the salvation

of the whole man. Dr. Guthrie tells an instructive incident of his experience in the early years of his city Mission work. He found in a miserable garret, on a pallet of straw, covered with rags, an aged woman, who seemed to be in the throes of death. Anxious to minister to her soul before it should be too late, he began to inquire about her hope for the world to come. But her suggestive response was, "Oh, sir, if you were as hungry and cold as I am, you could think of nothing else!" The Christian missionary in heathen lands has many a similar lesson on the importance of reaching the whole man, physical as well as spiritual, if he would do good.

4. The almost indescribable ignorance of the body, of the nature of its diseases, of medicine and surgery, appeals strongly to the philanthropic heart. The amount and character of the sufferings endured because of this ignorance, and through the methods of treatment of the sick in heathen lands, especially in the case of women and children, cannot be written. This suffering can be largely alleviated and prevented by the scientific modern practice of medicine.

5. The work of Medical Missions affords opportunity for the employment of special gifts in the service of Christ and humanity. It is not every man or woman that has the "gift" of teaching. Many have choice talents in the direction of healing which they desire to consecrate to the Master's use. Medical Missions afford the opportunity.—*The Interior.*

AFRICA: THIRTY YEARS AGO AND NOW.

In no portion of the world have the changes of the last thirty years been so many, so great, or so rapid, as in the south-

ern half of the great African continent. All that vast area lying south of the equator has felt the beginning of a new life, and the drowsy lethargy of a thousand years has been suddenly shaken off. To some extent this has taken place also in certain regions even north of that great dividing line.

The continent itself is a great solid block of land and lake and river, of great deserts, and of still greater areas of fertile soil whose resources are only now becoming known. Roughly, it is a little less than 5,000 miles long by 5,000 miles broad, and stretches through 70 degrees of latitude and longitude, with an area about three times that of Europe.

In looking over the last thirty years as they have affected Africa, it is impossible not to be impressed with the magnitude and the rapidity of certain events or changes which will undoubtedly shape its future. The following are some of the chief facts or important features of the changes which have come. There are five of them:

First—There is the extraordinary reversal of the generally entertained idea about the value, present and future, of this long neglected and almost utterly despised continent. Of this the most unquestionable proof has been the scramble of nearly all the great European powers to obtain each as large a portion of the African continent as could be claimed on any ground—good, bad or indifferent; or on no grounds at all, except territorial hunger, quickened by national vanity, or voracity, or assumption. That partition began ten years ago, and within a little more than four years thereafter ten millions out of nearly twelve millions of

square miles had been snapped up by the great powers of Europe.

No such stupendous partition of the earth's surface by such means, and in so short a time, has ever taken place before.

Second—The next fact worthy of notice is that the force which had mainly led to the opening of the continent had its beginnings mostly, though not exclusively, in the south; that its development, even recently, has been from the same direction, and that the earliest movement began in the restless spirit of missionary enterprise.

At a small Mission station called Kolobeng, north of Kuruman, a missionary named David Livingstone conceived the idea of a new road into South Central Africa, shorter than the long, toilsome route of two months by ox wagon from Cape Town. The Boers had greatly harassed him and his people. They burned his station, destroyed his property, and scattered the natives under his care. He said: "As there was no hope of the Boers allowing the peaceful instruction of the natives at Kolobeng, I resolved to explore the country in search of a healthy district that might prove a center of civilization, and open up the interior by a path to either the east or west coast." This journey began in 1852. It was not geography, geology, or gold, or botany, or ethnology, but humanity, or rather the impulse which Christianity gives, which began these world-renowned journeys.

The far-reaching consequences of these journeys are still felt, and are as yet an unspent force. Other explorers of all kinds and degrees, embracing all sorts and conditions of men, have followed behind Livingstone. They have done so from various causes. Some have been smitten by

the enthusiasm he created; some have been smitten by the magnetic influence of the African continent over all who enter its untrodden ways, and some by more personal and less lofty motives.

Whatever may be thought by some of the net results of missionary labor as compared with the expenditure of money, there can be no doubt as to the indirect influence of missionary effort on our knowledge of the geography, the peoples, and the resources of the African continent.

We may safely go further and say that another indirect effect of missionary work has been its influence on the partition of Africa and on the enlargement of Britain's share of the continent. There have been explorers who were not missionaries, but amongst the permanent occupiers of the untouched wilderness of savage Africa, the missionary comes first, then the trader, then the administrator.

This is the history of the occupation of British Central Africa. A dozen years and more before Commissioner Sir H. H. Johnston established successfully the civil administration of that large area, there was the first station of Livingstone on the small bay at Cape MacLear, and later on at Bandawé, on the west side of the lake; then the African Lakes Company, and finally the settled government of to-day.

It was Krapf's account of the great lakes Tanganyika and Nyanza that gave the first impulse to exploration inwards from Mombasa and the Zanzibar coast. These accounts were regarded at first as missionary tales, or *missionary reports*, which are in some quarters even less credited. These lakes are to-day one of the magnificent realities of East Equatorial Africa, and in the twentieth century will

rank in importance and utility with the great lakes of North America.

Third—Another change is the greatly increased facilities for missionary work from better communication, fuller knowledge of the country and its peoples, and greater stability for the Missions from British protection in certain regions.

In 1861 the writer of this paper was at Cape Town, accompanied by Mrs. Livingstone. She was on her way to join her husband—and it was her last journey. So little communication then existed along the east coast that we had to wait nearly four months for a ship, and then proceed in a small brig of 180 tons. In 1891, when, for the third time, I made my way up the east coast to Zanzibar, there were four lines of steamers running—two British, one German, and one Portuguese.

When I first ascended the Zambezi and the Shiré, in 1862, the voyage was made in a canoe, with a dozen native paddlers, and it took three weeks to reach the Murchison Falls. There are now fifteen steamers on the rivers and lake, and more are said to be building for the African Lakes Company. Where, in those days, there was only the tangled wilderness, accessible by native paths, good roads now exist; there are numerous coffee plantations, and a few months ago the trans-African telegraph line, intended by Mr. Rhodes to connect Cape Town and Cairo, had reached Blantyre on the Shiré Hills. On these hills, in 1861, we thought ourselves almost lost in the wilds of East Africa—beyond the possibility of being called back.

Fourth—Another conspicuous change during the thirty years is the great increase of main centers and individual points of missionary work.

Thirty-five years ago the long line of coast forming the eastern side of the African continent—from Natal to Cape Guardafui—was unbroken by a single Mission station except that of the Church Missionary Society at Mombasa, where Dr. Krapf and Mr. Retmann were working almost single-handed. But the broad zone of Central Africa across to the shores of the Atlantic was a land of entirely undisturbed heathenism. Only at the mouth of the Gaboon there had been commenced, some seventeen years before, a Mission by the American Board. Since then, however, as many as fifteen different Missions, representing nearly as many different societies, have been commenced. These stretch from a little north of Natal.

Coming to the western side of the continent we have a great development of missionary work in that wide area which forms the basin of the Congo, one of the greatest of African rivers. It pours an immense volume of water into the sea, and, with its tributaries, affords a waterway, more or less navigable, of 14,000 miles.

This heart of equatorial Africa, forming chiefly the Congo Free State, has a large population, and has recently been the scene of great missionary activity. None of the societies now to be mentioned are twenty years old. At work in this region are the English Baptist Mission, the Livingstone Inland Mission, begun by Dr. and Mrs. Guinness, and since then transferred to the American Baptist Missionary Union; the Congo Balolo Mission, still under the care of Dr. and Mrs. Guinness; the American Presbyterian Mission on the Kassai, and the American Methodist Episcopal Mission. There is, in addition, the Mission of the Paris Evangelical Society in

French Congo, as well as one or two others in the Congo State proper, such as the International Missionary Alliance, which is American. Some of these were only founded about ten years ago.

In so large a number of Missions, not all of them are like to be equally sound in their methods, however splendid may be the endurance and self-sacrifice of their agents. In one or two we find the extraordinary attempt to establish self-supporting Missions, and that in a region where white men are scarcely fit for any hard manual out-door labor, and have enough to do to keep in ordinary health, or even to live at all, and be fit for the proper work of the missionary.

It is hardly worth discussing this question of self-support when applied to such a region as the Congo. When white men are sent there on insufficient salaries, or on no salary at all after a certain date, we have surely reached the climax of folly in missionary method, or by too great self-sacrifice have landed ourselves in a species of criminal philanthropy.

Yet in every one of these Missions there are brave and devoted men and women, spending their lives and often sacrificing them early, in the effort to introduce the light of the Gospel of Christ. It is impossible, therefore, that the light shall not spread, and in due time disperse the darkness of those regions.

Fifth—There is one more point worthy of notice. It relates to the future development of this continent by Christianity and civilization, and the route or direction this influence will take. It can hardly be from north to south. It must be from south to north. The better influence can hardly come from the regions north of the

equator. They have little to give religiously except Mohammedanism or Paganism, or a harsh compound of the two—a sort of Pagan Mohammedanism.

Of this influence, as a good half-way training for the African, some men, Canon Taylor and others, are greatly enamored. In Central Africa the chief effect of Mohammedanism has been not to civilize or confer any real benefit, but simply to perpetuate slavery. It seems true, therefore, that not “westwards” in Africa, but northwards “the star of empire takes its way.” This is not an academic, but a practical view of a great question, the future of one-half of the African continent.

Into whose hands is that work to fall? The answer to this is connected with the decision that may be come to by statesmen at home in relation to the present difficulty, and the question whether Great Britain is to remain the paramount power in South Africa or not. Should that supremacy fall from our feeble hands, the result will have a profound effect on the north as far as the equator.

Of one thing we may be certain, that there is a future in store for the African continent very different from what its past has been. What this continent shall become in the middle or end of the twentieth century no one can predict. But it will be a very different land when the civilization of the present day and the glorious light of the Gospel of Jesus Christ shall have chased away its darkness.—*James Stewart, M.D., D.D., in Free Church Monthly.*

MORAVIAN MISSIONS.

“If I wished,” writes Robert Needham Cust, “to praise a missionary, I should say that he was a Moravian. Many societies

have done well, but this has excelled them all, for it has most nearly approached to the ideal Church, formed after the pattern of its Founder; first and foremost in the great battle-field, yet seeking the last and lowest among the ranks of men."

It was in 1732 that the spirit of missionary zeal was first poured out upon the congregations of Moravian and Bohemian exiles who, in their little village of Herrnhut—the "Lord's Watch"—on the estates of Count Zinzendorf in Saxony, had for ten years enjoyed freedom of conscience and worship. Ever since the whole Church has constituted the "Moravian Missionary Society"—for when God renewed on German soil the "Unitas Fratrum," the old martyr Church of Bohemia and Moravia, He still "watched" over her, and the "Unity of the Brethren" was divinely destined to become a blessing to many nations.

When the Moravian Church spread to England and America, it was that her congregations might be stepping-stones to the regions beyond where darkness reigned. And to-day her three home provinces, with about 120 churches in Germany, Great Britain, and the States, are bound together in one common endeavor for the conversion of the heathen. The church books of the little congregations are most religiously kept, registering as far as may be the spiritual growth or otherwise of each member; and year by year sees the roll-call lengthened, for God has greatly blessed their efforts.

Their missionary work, however, lies chiefly among the scattered populations, where souls must be won singly or by twos or threes, and the "multitude of fishes" cannot be looked for. The latest annual statistics show an increase of 635 com-

municants and 1,402 members; and the whole Mission has at the present moment 365 European and native missionaries, 24,000 scholars under instruction in 240 day schools, and 17,000 scholars in 110 Sabbath schools. The numerical statistics stand:

| | Sta- tions. | In Congre- gations. |
|--|----------------|------------------------|
| Greenland..... | 6 | 1,670 |
| Labrador..... | 6 | 1,320 |
| North American Indians.. | 6 | 429 |
| British and Danish West Indies..... | 55 | 40,614 |
| South America—Surinam and Demerara..... | 27 | 28,114 |
| Central America—Mosqui- to Coast..... | 13 | 4,243 |
| South and East Central Africa..... | 26 | 13,310 |
| Australia..... | 3 | 101 |
| N.-W. India—Thibet.... | 3 | 41 |
| Alaska..... | 3 | 168 |
| | <hr/> | <hr/> |
| | 168 | 93,240 |

Not long ago two American gentlemen traveling in Alaska approached the Kuskokwim district. They heard the natives everywhere talking about the "Kilbuckamuks," and expected to meet with some tribe hitherto unknown to geographers. Presently they reached a Moravian station, where they found the missionaries, Mr. and Mrs. Kilbuck, and it transpired that the new "tribe" consisted of those who had surrendered themselves to the influence of the blessed Gospel, the name of their teachers—much as the latter might deprecate it—being attached to them by the surrounding natives. But whole communities in Alaska are rejoicing in the sunshine of the Gospel. Last year the annual heathen masquerade was for the first time abandoned in six villages.

Of the Moravian Mission among the Thibetan Buddhists, Mrs. Bishop says: "It is one of the noblest I have ever seen."

At Jerusalem they have a little leper

home, "Jesus' Help," where many of these sorely afflicted ones have found the Good Physician.—*Regions Beyond.*

THE CHRISTIAN GAMBLER.

Epaphroditus is, I believe, the only man mentioned in the Bible of whom we are told that he was a gambler, and, in giving us this information, the Apostle Paul speaks of the fact approvingly as if he would commend the example to others. What a grand biographical dictionary the Bible is! What an enormous number of lives are briefly described, and how graphically the short stories are told! Nowadays, if a man has done anything remarkable, his biography is published in three volumes as soon as he passes away, but, after wading through many such, one cannot but feel that a biography condensed into three verses of the Bible often contains more that is worth remembering than all three huge volumes put together. We are not told much about Epaphroditus. His career is summed up in about half a dozen verses, but of him we are told that he was a gambler, and the striking thing about this characteristic is that it is held up as a noble example for us to follow.

If we turn to the passage in Phil. ii., 30, we read, "For the work of Christ he was nigh unto death, *not regarding his life,*" and Bishop Lightfoot, one of the greatest scholars of this century, renders the words in Italics as "having gambled with his life," and he mentions the fact that the Greek word *παραβολευσάμενος* is another form of the same word that originated the term "*parabolani,*" the brotherhoods which, at the risk of their lives, nursed the sick and buried the dead. Epaphroditus, therefore, was a gambler in the truest and highest

sense of that term, and his faith enabled him to stake all on the cause of his Master, as he believed it to be a winning cause. Though we have not the same word, we have the same thought given us in the case of Paul and Barnabas, when we are told in Acts xv., 26 that they were "men that have *hazarded* their lives for the name of Christ." The learned Bishop tells us that the original meaning of the word "hazard" is the same, viz., a game of chance, and history tells us that it was not an uncommon thing for a gambler who had lost all his goods, to stake one more thing, his own life, and to sell himself into slavery.

When we think of the term *gambler*, which in our minds is so closely associated with everything that is vile, bad and corrupt; and when we consider how widespread this frightful moral disease of gambling is, which is doing so much to rob our countrymen of all the nobler, generous instincts of human nature, it is interesting to note that there are two sides to this characteristic. It is the same gift which produces such opposite results. If used aright, this gift may be the means of cultivating all the noblest, most heroic, and most unselfish virtues of human nature; but if, on the other hand, this gift is prostituted to base and vile purposes, it may lead men to develop all that is grasping, mean and ignoble.—*Seton Churchill, in Church Missionary Intelligencer.*

CHRISTIAN COLLEGES IN TURKEY.

The Sultan of Turkey is the successor of Mahomet, and seems to be desirous of reviving throughout his empire the intolerance of the creed of Islam. At the same time the disintegrating forces of Christian enlightenment are at work for the ulti-

mate overthrow even of the massive and compact power of Mohammedanism. Among these forces there are no more potent factors than Christian colleges, which are silently and slowly driving far-reaching mines underneath the fortress of Islam. Mr. Mott, who has been visiting the colleges of the East in the interests of the International College Christian Union, gives some interesting and suggestive information regarding three of these colleges, which were among those visited by him. They are situated respectively in European, Asiatic, and we may say African, Turkey, for Egypt is under the suzerainty of the Sultan. What Mr. Mott says of them is substantially as follows:

Robert College, in Constantinople, is the principal institution of higher learning in European Turkey. This college has exerted a wonderful influence during the first twenty-five years of its history. It has been the chief cause of the founding of many of the other colleges and universities in Southeastern Europe, and has raised the standards, and infused new spirit into the educational system of the whole country. It has furnished many of the best teachers for the schools of the Bulgarians and Armenians. Men who are in a position to know say that the Turks attribute the loss of Bulgaria to the influence of this college. The spiritual influence has also been great in helping to stem the rising tide of infidelity in the country. Its students are drawn from fourteen nationalities, but are chiefly Greeks, Armenians, and Bulgarians. The Young Men's Christian Association in the college is unique in that it is divided into four departments according to the languages spoken, namely, English, Bulgarian, Armenian, and Greek.

The Syrian Protestant College, at Beirut, is one of the most important institutions in Asia. No college has within one generation accomplished a larger work, or has to-day a larger opportunity. It has practically created the medical profession in the Levant. It has been the most influential factor in promoting popular education in Syria and other parts of the East, and is the center for real Christian, scientific, literature, and learning in all that region. Fully one-fourth of its graduates have entered on Christian work either as preachers or teachers in Christian schools.

The importance of aggressive Christian work for young men in this and other schools in the Levant is evident, for there are probably about 130,000,000 of people who speak the Asiatic language, or over whom it has special influence as being the inspired language of the Koran. These people can only be reached through this language, and the best men to reach them are those trained and Christianized in these colleges. These Christian institutions are also greatly undermining the system of Mohammedanism. The educated young men are beginning to break away from the superstitions of Islam; but it is noticeable that education, as it frees them from tradition, is apt to unsettle them also concerning all religious truth; and it is this which makes it most important that the educational forces be directed by evangelical and sympathetic Christian men.

The Training College of the American United Presbyterian Church at Assytot, in Egypt, has in it over 400 boys and young men. It has probably done more to promote the intellectual, moral and spiritual progress of Egypt than any other force

or agency. It has educated fully 2,000 students and sent out 100 graduates, over two-thirds of whom have entered the service of the Church either as preachers or teachers. It has helped to train all but three of the native ministers of the country. It has been the great means of developing the system of village schools, most of their teachers having been trained in this college; and the teacher in Egypt is a great factor in promoting Christian work.—*The Missionary Record*.

THE MARTYRED PASTOR OF SIVAS.

Sivas, a city of 43,000 population, is in Pontus, about 450 miles east of Constantinople, and 100 miles south of the Black Sea. It is a principal center of the American Missions. One of the native pastors was slain in the recent massacres, and now his widow and four fatherless girls are left to the care of Christian love. Mrs. Mary E. Perry, missionary in Sivas, thus relates the martyr's death: "On November 12, he went into our market to attend to some parish business. He was caught in the terrible tempest of shot, and after being robbed of what he had on his person he was left unharmed several hours, together with a number of others who had fled to an upper room of a khan, but from which there was no way of escape. He improved the hours to lead his last audience to the Saviour. Finally, the executioners came. Three several times our pastor was offered his life if he would give up his own and accept the Moslem faith. He refused each time, saying at last, 'Not only have I been a believer, but for years have been a preacher of the Christian religion. If you wish to kill me for this, you can do so. I am ready.' Lifting his hands towards

heaven, in token of his offering himself a 'willing sacrifice,' he fell pierced by two Martini balls. He leaves a widow and four lovely daughters, who were dependent upon his salary. If friends do not come to the rescue, the two eldest daughters must be taken out of school."

Rev. J. L. Fowle, of Cæsarea, testifies: "This pastor was well known to us personally, as a wise and faithful worker. He was killed in the massacre of last November, and as we learn from competent reliable witnesses, simply and solely for 'the testimony of Jesus.' He was distinctly offered Islam or death; and consciously, distinctly refused to deny his Lord. In my personal thinking, I put him in the same category as Stephen of old. May Stephen's Lord give us all grace and strength in our hour of need. Thinking you might be glad of this picture, I send you a copy. Again I thank you for your continued kindness to us, and generous assistance for the work entrusted to us."

Garabed Kulludjyan has truly joined "the noble army of martyrs." The desolate widow and daughters of this heroic martyr look out from the illustration upon us, and mutely crave the help we are able to give. Shall they look in vain? Help for maintenance, education, and home for widow and four fatherless girls will be gratefully acknowledged by Hon. Sec.—*Star in the East*.

A MONGOL CONFESSOR.

"Of the Mongols I have nothing cheering to report: they come round and daily hear the Gospel, but there it ends." Thus wrote the devoted Gilmour in 1888, after long years of patient sowing and preaching. So utterly ignorant and indifferent

did they continue that even he, whole-hearted as he was for their conversion, latterly all but entirely worked amongst the Chinese. The Mongols are nomads wandering over their vast plains in search of pastures for their flock and herds, and to carry the Gospel to them the missionary's life must of necessity also be a wandering one. With tent and camel these sons of the desert need to be followed and sought out ere Mongolia can truly be said to be evangelized.

Lamaism, a form of Buddhism, is the prevailing faith both in Mongolia and Thibet, and one writer, Waddell, who has studied this form of religion with care, says that "Lamaism is only thinly and imperfectly varnished with Buddhistic symbolism, and many of its cults comprise much deep-rooted devil-worship and sorcery, and it mainly spends its strength in sacerdotal functions." As to enabling men to live lives of holiness and sincerity, the very conduct and behavior of its priests and devotees would preclude all such pretensions. The very temples are, indeed, hotbeds of wickedness, and the Lamas only too willing that it should be so.

Here and there are men, however, who, in spite of the prevailing laxity and immorality, seek for a knowledge of better things, and one such was San Lama, the treasurer of a large monastery some two days' journey from our city. For a long time past he had been anxious to know more certainly about eternal things, especially as to his own welfare in the next world; and he often associated with the Roman Catholic converts in the hope of gaining more light. Finally he came to us, and although afraid to doff the distinctive garb of his class, in private he insisted that

to Christ he trusted, and to Christ alone for salvation. Soon, however, circumstances forced him either to confess or renounce, and to choose between Christ and Buddha. His *confrères* hearing of his constant intercourse with the Westerners, and suspecting something more than mere friendship existed, caught hold of him, and sought to make him prostrate and worship Buddha. This he refused to do, and met their threatenings with a free and open confession of his faith in Christ, and utter disbelief of Buddha and everything connected with him. Finally they administered a most unmerciful beating with bamboos, and he was thrown into a dark cell, with the assurance that if on the morrow he was not prepared to mend his ways, worse things would befall him. Needless to say, God upheld this brave confessor, and with the help of a friendly monk he escaped the monastery, and came—all sores and bruises—to the inn at which I was staying. It was a joy to be able to point him to the sure promises that they who suffer with Christ should also reign with Him; and they who confess Him here would be confessed before His Father.

San Lama has lately joined the ranks of those who stand rejoicing in the presence of the Lamb—one soul at least redeemed from Mongolia!—*A. Ewing, in China's Millions.*

INTERWOVEN LIVES.

A young man who was born in the Sandwich Islands became a missionary, and in course of time found his way to a station in China. He was not only a zealous Christian, but a naturalist, and made in odd moments a special study of snails, and sent one or two papers on them to an

English scientific journal. The close observation, clearness and inexorable logic shown in these papers attracted the attention of the late Prof. George James Romanes, of the Royal Institution, London, who opened a correspondence with the missionary. Prof. Romanes was a prominent scientific man, a Darwinian and an atheist. After exchanging letters upon snails for several years with him, the missionary received from the London scientist a startling appeal.

Prof. Romanes stated that the manner in which his unknown correspondent had written on natural subjects had convinced him of his high logical faculty, his keenness of mental vision, and his conscientiousness. He had resolved to ask him, rather than any other man, why he believed in Christianity. The missionary replied at length. A year or two later the great scientist died, but he proclaimed

some time before his illness that he had returned to the faith of his childhood. The humble missionary was, it is probable, the chief agent in restoring this leader of modern thought to the ranks of religious truth.

It really appears to be a matter of small importance whether a poor clergyman, amusing his leisure moments with the snails in his garden, should be sternly faithful to the work; but if he had been less minute, less reasonable or less conscientious to the snails, he never would have gained the power to influence this other man on the other side of the world, and through him, to a degree, the progress of thought itself in England. Each act of ours goes out into the world as on an electric wire. You may never know who stands at the other end of the line, but some one is influenced thereby.—*Congregationalist*.

EDITORIAL NOTES.

—A question for our readers to answer: Shall we suspend the publication of the *HERALD OF MISSION NEWS* at the end of this year and take charge of the *Missionary Department* in a Weekly Church Paper?

—The December number of the *HERALD OF MISSION NEWS*, which will contain "A Trip Through the Mission Fields," with some illustrations, and be issued about the middle of the month, will not be mailed to any one who has not renewed his subscrip-

tion for the current year and paid up all arrears, unless a satisfactory explanation for the delay is forwarded to us in the meantime.

—In sending money to the *HERALD OF MISSION NEWS*, all checks and post office orders should be made payable to the order of "R. M. Sommerville." Omit all titles, as these prefixes and affixes are not only distasteful to us, but occasion unnecessary trouble in making deposits at the bank.

—About this season of the year many sermons will be prepared on some aspect of missionary work. The *HERALD OF MISSION NEWS* will be glad to have these discourses, or extracts from them, or articles containing their substance, for publication. It should be made clear in some way that this Journal is not a one-man affair, but the representative of a community of devoted men and women, who are interested in the great work of the world's evangelization. Help is needed in this great enterprise, and consecrated hearts suppose consecrated lips, consecrated pens and consecrated purses.

—The following letter was mailed to every pastor, or to an elder in the case of a vacancy, a few days ago, and it is published that our readers may have an opportunity to ponder the facts that it puts before the churches, as well as their individual responsibility in the matter to which it refers :

NEW YORK, Oct. 20, 1896.

DEAR BROTHER :

I write to ask you to bring before your congregation the claims of the Missions in Asia Minor, Syria and Cyprus. Every year the feeling grows stronger that the success of the work depends, in the way of means and instrumentality, on the hearty co-operation of the pastors. The people will listen to statements of facts that they might overlook in reading, and will act upon advice wisely and lovingly spoken from the pulpit by a pastor in whom they have confidence, while the same facts, however earnestly presented in a letter by the corresponding secretary of a Board, would not be likely to make any practical impression. The essential element of personal magnetism is lacking in the written

appeal. What one can do only imperfectly with the pen, the other can do effectively with the living voice.

I know that my brethren in the ministry are devoted to the cause of Foreign Missions, and are greatly longing in the heart of Jesus Christ for the salvation of a redeemed world. And therefore this circular is addressed to them rather than to the churches.

A few figures will supply all the information needed for an effective discourse. At last meeting of Synod the Treasurer had to report an overdraft of \$3,780, and at the regular meeting of the Board in September that overdraft was largely increased. That debt has to be paid, and at the same time the following demands met during the current year. Except in the case of the minister located on Cyprus, whose salary is provided for by the young people of one of our congregations, the Church is pledged to pay, in the single item of salaries, \$9,800 to four ministers, three physicians and six ladies. To this disbursement must be added the running expenses of the work done in the fields, which amounted last year to \$7,778, and will presumably be the same this year, involving a total expenditure of \$17,578, or more than \$2,500 in excess of the Synodical appropriation. Very considerable items, such as shipping and traveling expenses and medical supplies, which vary every year, are not included in this statement. Only for occasional bequests, the offerings of individuals fired with the missionary spirit, and the generous help that the pastors, elders and young women of the Church have agreed to give for a definite period and a specific purpose in addition to their contributions through the ordinary channels, the

work could not be carried on. And the churches should bear in mind that they, through their representatives on the floor of Synod, have authorized this seemingly large expenditure of money, and are under obligations to implement their engagements.

And the work justifies the outlay. Disinterested parties who have visited the fields, some of them, perhaps, looking for defects, will testify that the results are of the most encouraging character. In spite of Turkish opposition, many are received at each communion season into the fellowship of the Church, and the reality of their conversion is seen, not simply in an avowal of their faith, but in the improved condition of their homes and the growing purity of their social instincts. Many others are eager to get away from their heathen surroundings, but are only held back by fear. Hundreds of young men and women and little children are under the moulding influence of Christian teaching every day.

This statement has reference exclusively to the Missions in Turkey, and all the money called for is needed for the work there.

The new Mission in China, however, must not be forgotten. Additional funds will be required to carry on the work begun in that Empire.

R. M. SOMMERVILLE,
Cor. Secretary.

If our readers will follow out the line of thought suggested by the foregoing letter, the collection for Foreign Missions on the first Sabbath of December will be all that the most ardent friend of the work could desire, and a great blessing will come upon the churches. Those who fail to contribute to the spread of the Gospel according

to the full measure of the ability God has given them, do not know what they miss. The Redeemer does not need the money, whether the sum be large or small, that is paid into the Treasury, and He will glorify Himself in gathering His own out of the world, even if men refuse any offering for this purpose. But failure to give means loss to them.

There are some in the churches, strange to say, who decline to give for this work because they do not see larger results. They are saying, "Would it not be wiser for the missionaries to leave Turkey, in view of the determined opposition of the Moslem authorities? Would it not be wiser to send them where there is less opposition, and where the results would be more immediate and complete?" Certainly not. That would be folly. At a certain hour in the Crimean war the allied armies of Britain, France and Turkey camped around Sevastopol and set themselves to capture that stronghold of the enemy. It was the key to the situation. No one ever dreamed of suggesting that the forces should be withdrawn and sent to some point where there would be less resistance and more frequent reports of brilliant victories could be sent home. With the fall of Sevastopol came the defeat of Russia. Near the close of the civil war in this country General Grant led his armies to Richmond. Men were slaughtered. There was seemingly a great waste of money. But no one ever suggested a withdrawal of the forces to a place that could be more easily taken, and thus save life and treasure. General Grant knew that the capture of Richmond meant the overthrow of the Southern confederacy, and he "kept pegging away." Should not the children of

light learn a lesson from the children of the world and be wise? Our missionaries are making an impression in Turkey and accomplishing results for God. There may be hours of anxiety and tearful visions of home and friends far away from them, as had the boys in blue when at work in the muddy trenches before Richmond. Their lives may be in peril. But they hold the post of honor. Let them stay at the front and share in the spoils of the great victory for Christianity that shall follow the certain downfall of Mohammedanism, the most merciless and determined representative of the world-power to-day.

—The Foreign Chinese Mission has many friends. One of them called at our home in New York a short time ago. In talking of the missionary work of the Church, he mentioned that he had recently transferred to Synod's Board of Trustees title to a farm of some 195 acres in the vicinity of Sparta, Illinois, for the benefit of the Mission established in China. This valuable piece of property is given to the Church for this purpose by Mr. Henry Martin, of Cincinnati, Ohio, as a Memorial to his wife, who was deeply interested in the work among the Chinese in that city, and well known during her lifetime as the friend of every good man and every good cause. It is the wish of Mr. Martin that the Board of Foreign Missions should be at liberty to use for that work either the annual revenue derived from the farm or, if it can be sold to advantage and the interests of the work seem to demand it, the whole proceeds of the sale of the property.

—Another who proved himself in many ways a true friend to the missionaries and their work has recently passed away. On

Sabbath, October 4, at 5:45 in the morning, after a brief illness, David Torrens fell asleep at his home near New Brunswick, N. J. Two days before his death he seemed to have a premonition that the end was near, and so expressed himself in conversation with his wife. When she tried to draw his mind away from the subject, he simply said: "Well, I would like to live a little longer to attend to some matters, but I am ready and willing to go whenever it is the Lord's will." His death was for the glory of God. On intimate terms with him for more than twenty-one years, we feel that we can say of him, as has been recorded of another, "He lived in the Lord and he died in the Lord, and by Jesus' grace he has now entered upon the fulness of salvation."

Fifty-three years ago David Torrens came to America from the north of Ireland, a lad of eighteen, and among the most treasured possessions he brought with him from the home of his boyhood were a Bible and a certificate of membership in the Church, showing that at an early age he had accepted the Saviour and yielded himself to His service. Thus was laid the foundation of a useful life in the Church and a successful mercantile career. Until his death he was, with the exception of a few years spent in the Western States, a member of the Second Reformed Presbyterian congregation of New York City, respected and influential, always manifesting the deepest interest in the welfare, temporal and spiritual, of the little community with which he had cast in his lot. His election to the eldership in 1857 was simply a formal declaration on the part of fellow members that they recognized and appreciated his worth. A man of strong

intellect and marked individuality, and fearless in the expression of his convictions, he made himself felt, during these thirty-nine years of service in the eldership, in the homes of the people, in the church and in society. On returning from the cemetery, a member of Session remarked to a friend: "David Torrens was a manly man. The leading feature in his character was manliness. He never said a hard thing of any one behind his back." A careful student of Scripture, and possessing the rare faculty of presenting his ideas clearly to others, many in the congregation of which he was so long a member, and in other communions, can speak of lasting benefit derived from his instructions in the Sabbath School

Many contributions that David Torrens made to evangelistic and benevolent enterprises will never be known in this world. There is no earthly record of them. When he gave it was with the understanding that his name was not to be made public. In 1882 he organized a Chinese Mission School in New York City that soon attracted wide attention and was the means of awakening other churches to a sense of their indebtedness to these neglected strangers. Hundreds of Chinese were thus brought under his influence. Not only was he their teacher, but their friend and champion, expending on their behalf, with unselfish liberality, time and energy and money. In this way he became acquainted with the eminent Dr. Happer, of Canton, when on a visit to this country, and becoming interested in his scheme for the establishment of a Christian College in China, he contributed largely for that purpose. At the funeral Dr. F. F. Ellenwood, one of the Secretaries of the Presbyterian Board of

Foreign Missions, who had been associated with him for years as a member of the College Board of Trustees, spoke in the highest terms of his Christian character. He commended his integrity, and declared that he felt personally stronger for having been brought into contact with a man of his stamp.

To a large circle of bereaved relatives and friends, and to a congregation which set the highest value on his character, this sudden removal comes as a crushing blow. And yet there is no reason for them to be cast down. In the great inventory of covenant blessings secured to believers is found this entry: "Death is yours." Under any external circumstances, come when or how it may, death is gain to the children of God, alike to those who are taken away and those who are left behind.

Since writing the foregoing note, we have received, through the kindness of Dr. Ellenwood, a copy of the action taken by the Presbyterian Board of Foreign Missions, and also a copy of that taken by the Board of Trustees in regard to the death of Mr. Torrens:

"The Board having learned of the death of Mr. David Torrens, an Elder in the Reformed Presbyterian Church of this city, who has for eight years taken active interest as a Trustee of the Christian College in China, it was

Resolved, That the Board would express its deep sense of loss to the interests of the College and the Canton Mission in this sudden death. Mr. Torrens, though connected with another denomination, contributed \$10,000 toward the building and the endowment of the College, and he has added to these gifts his faithful and untiring service in the Board of Trustees. It

was at his special request that the College was inseparably connected with the Canton Mission and with the Presbyterian Church by a change in the constitution making all new members of the Trusteeship eligible by the Board of Foreign Missions. Mr. Torrens has impressed those members of the Board who have been his co-laborers in the affairs of the College with a deep sense of his high character as a man of calm and accurate judgment, great fidelity, and earnest piety.

Resolved, That the Board express its sincere sympathy for the sorrowing widow of Mr. Torrens and the earnest prayer for the Divine blessing upon her."

Extract from minutes of meeting of the Board of Trustees of the Christian College in China, held October 12, 1896:

The President having presented the name of David Torrens, and announcing his death on October 4, Dr. Ellenwood read a letter from Mr. Torrens on accepting the office of Trustee, November 15, 1887, which was ordered to be spread upon the minutes:

REV. F. F. ELLENWOOD, D.D.

My Dear Sir: Through the kindness of Rev. A. P. Happer, D.D., under the date of the 8th inst. (at that time Secretary of Board of Trustees of a Christian College in China), he informed the writer that he had been elected a member of that Board.

Sensible of the honor conferred by the Board in electing me to that position, but at the same time feeling the solemn responsibility which the duties pertaining to the office of Trustee enjoins on every member of the Board, I have delayed replying to that communication for a few days for the purpose of taking the subject into prayerful consideration.

After careful reflection in reference to this whole matter, and being fully persuaded that every step taken toward the establishment of a Christian College in China (such as your Board contemplates) is in harmony with the Lord's purpose to redeem our guilty world from the thralldom of sin, and in obedience to the Divine command, "Go ye, therefore, teach all nations," a measure on which the Divine blessing can be asked and expected, and doubt not an instrumentality which in the near future will prove in the hands of the Redeemer a great source of light and blessedness to multitudes in China.

With these convictions I cannot conscientiously refuse to lend my feeble efforts in co-operation with members of your Board in promoting the establishment of that institution.

In accepting the position I desire to convey to the members of the Board my sincere thanks for their unmerited kindness and confidence. Sensible of my own inefficiency and want of experience in work of this kind, may I not beg the indulgence of brethren with whom I may have the honor of doing something tending to the glory of our Divine Lord and Master.

Very sincerely yours,

DAVID TORRENS.

Dr. Ellenwood then read a minute, with resolutions, which was unanimously adopted, as follows:

The Trustees of the Christian College in Canton have learned with great sorrow and regret of the death of their esteemed associate, Mr. David Torrens, who died at his home in New Brunswick, N. J., on Sabbath morning, October 4.

Mr. Torrens became a member of the Board of Trustees in November, 1887, and

his letter of acceptance, marked by a rare spirit of piety and consecration, as well as missionary zeal, is herewith recorded on the minutes of the Board. The spirit of this letter was exhibited by Mr. Torrens throughout all his intercourse with his associate Trustees. Indeed, his sincerity and devotion to the interests of the College had been previously attested by a generous gift of \$10,000, subscribed and actually paid toward the endowment and the buildings of the institution. The Trustees had learned to rely in a peculiar degree upon his faithfulness, as well as upon his mature and conscientious judgment in all affairs pertaining to the institution. He was a man of strong faith in God and in His Word, in the influence and power of the Holy Spirit, in the regeneration of mankind, and in the great commission which his blessed Lord had laid upon His Church to seek the conversion of all nations through faith in Jesus Christ. In his intercourse he was always genial, however earnest in the expressions of his convictions, and he shrank from no duty which seemed to be laid upon him in the promotion of the welfare of the College.

In view of his death, it was

Resolved, That the Board express its sorrow and sense of loss in the removal of this honored and beloved brother in Christ.

Resolved, That the Board appreciates the fact that it was through the influence of Mr. Torrens that the institution was more accurately bound to the interests and control of the Presbyterian Church by a change in the by-laws, requiring that all additions to the Trusteeship should be made by the Presbyterian Board of Missions.

Resolved, That the Board appreciates

his disinterested devotion to the cause of Christ all the more from the fact that he was willing to co-operate with the Mission work of a denomination not his own, though holding a common faith and observing a common order; and that the members of the Board have felt strengthened and enriched by the godly example of their departed brother, and will regard his influence as a valuable factor in the future of the institution. Calling to mind his high hopes for the institution, and the fact that when making his subscription he was led to believe that the Presbyterian Church and the Presbyterian Board would carry out their plans for the establishment of a flourishing and useful institution, the Board feels doubly bound to exert its influence, as far as possible, in realizing his hopes and in fulfilling the promises upon which he relied.

Resolved, That the Trustees express to the sorrowing wife of their deceased associate their deep sympathy with her in her sorrow, and their prayers for the blessing of God upon her.

Resolved, That a copy of this action be transmitted to Mrs. Torrens.

—Our young medical missionary, Dr. S. A. S. Metheny, with his wife and child, reached Mersina, Asia Minor, safely on the 27th of August.

—A few days ago Mrs. J. H. McBurney, of Canonsburg, Pa., in forwarding the fifth payment of the L. M. S. of Miller's Run Congregation towards the salary of the Young Women's Missionary, sent twenty-four dollars and twenty-four cents from the same society to the Foreign Missions. The money has been handed to the Treasurer.

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